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THE CHINGLEPUT,

LATE MADRAS, DISTRICT.

A MANUAL

COMPILED UNDER THE ORDERS OF THE

MADRAS GOVERNMENT,

BY

CHARLES STEWART CROLE,

OF THE

MADRAS CIVIL SERVICE.

MADRAS:

PRINTED AT THE LAWRENCE ASYLUM PRESS, MOUNT ROAD, BY W. H. MOORE.

1879.

PREFACE.

This compilation, begun in India, has been completed during furlough at home, and therefore appears under considerable disadvantages.

The general plan has been to exclude, as much as possible, detailed notices of subjects common to other Districts of the Madras Presidency. It would, for instance, appear to be waste of time and space, to prepare a *résumé* of Hindu Mythology, or to encumber the Manual with long lists of trees and plants, which are to be found everywhere.

The District, surrounding as it does, the Presidency Town, has been the theatre of various stirring events, which have made many parts of it historical. It possesses, besides, a unique land tenure, which from various causes has become in course of time intricate and difficult of comprehension.

These two subjects necessarily form the salient points in a Manual of Chingleput, and on the description and elucidation of them therefore, the Compiler has principally concentrated his labours.

MUIRCAMBUS HOUSE, FIFESHIRE,
16th October, 1876.

P. S.—Two years of Famine work have prevented the Compiler from seeing the work through the Press till now.

SALEM,
January, 1879.

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CHAPTER I.

DESCRIPTIVE AND GENERAL.

NATURAL FEATURES.

Name.—The District of Chingleput derives its name from the small town in which are situated the District and Sessions Court, and the head-quarters of the Sub-Collector. It originally went by the name of the Jaghire or Estate, having been granted to the East India Company by the Nawab Mahommed Alli, in return for its espousal of his cause against Rájá Sahib, the *protégé* of the French. This grant, made in 1760, was not confirmed by his suzerain, the Subadar of the Deccan, until 1763.

Boundaries.—It is bounded on the east by the Bay of Bengal, on the north by the Nellore frontier, and on the west and south, by the Districts of North and South Arcot. The district thus forms an irregular figure, the extreme length of which is 115, and the extreme breadth about 42 miles, and lies between the 12th and 14th parallels of north latitude.

Aspect.—The aspect of the country is flat and dreary near the sea, and undulating, sometimes hilly, elsewhere. The general level ranges from below sea level near some of the backwaters, gradually up to about 300 feet above mean sea level in the western part of the Conjeveram and Tiruvallúr taluqs.

Rivers.—The *Pálár* is the chief river in the district. It rises in the Mysore country, and, after flowing through North Arcot, and receiving on its way the waters of the Poiney, enters the district some miles to the west of Conjeveram. About 8 miles east of the latter place it is joined by the Chéyár at Tiruppakúdal, and after a further course of about 30 miles falls into the sea, 3 miles to the south of Sadras. The nature of this stream is capricious and uncertain. Sometimes it is not in flood for several years together. This

was so in 1867, 1868, 1869 and 1870. In other years again, as in 1874, it continues in fresh, more or less high, for six months on end. Owing to the rapid fall in its course, the current of the Pálár is very strong. This, and the fact of the sand in its bed for some feet down being in a state of motion, render crossing this river, even during ordinary floods, an operation of considerable difficulty, resulting occasionally in loss of life. The banks, like those of the other rivers in this district, are low and sloping, and are generally covered with coarse grass, or the noisome prickly-pear and other low jungle.

The *Cortelliar* has its rise in the surplus from the calingula of the Kávéripákam tank in the North Arcot District. Swelled by accretions from the tanks of the Wallajah taluq, and by two jungle streams, the Máhindranadi and Tappúr, it flows through the Tiruvallúr and Ponnéri taluqs. At Kesávaram it is crossed by an anicut which throws water down the old Bungaru channel. It then runs in a north-easterly direction to Puttériperambatúr, near which place it is joined by the Trittany and Naggery rivers. At Vélúr Támbrapákam it is again tapped by an anicut for the supply of the Cholavaram and Red Hills tanks. The process is repeated at the Simmapuram anicut, through which it fills the large tanks of Vallúr, Minjúr, &c.; and it then falls into the Ennore backwater, a few miles north of Madras.

The *Chéyár* is an impetuous river which rises near Sengama, at the foot of the hills which divide the districts of North Arcot and Salem. It enters the district 10 or 12 miles to the west of Uttiranmérúr, watering many rich villages in that division by channels, taken off it in the usual old fashion, with their heads in the river bed. Among others it fills the fine tank of the Uttiranmérúr village, with a revenue of Rupees 25,000 dependent on it.

The *Arániyanadi* enters the district at the north of the Tiruvallúr taluq where it goes by the name of the Náranávaram. After flowing across the centre of the Ponnéri taluq, it enters the sea near Pulicat.

The *Cooum* (Kuvam) is formed by the surplus waters of the tank of the same name in the Conjeveram taluq, joined by the old Bungaru. It irrigates Kadumbattúr, Tinnanúr and other villages in the neighbourhood of the line of Railway, and from an anicut thrown across it at Korattúr sends down a supply to the Chombrambaukam tank through the new Bungaru channel. It then irrigates

Váyalanallúr, Ayanambákam, and other villages of the Sydapet taluq, and, then flowing through the town of Madras, falls into the sea at the Marine Villa.

The *Adyar* can be traced to a point on the Trunk Road near the village of Guduvanchéri, but it does not assume the appearance of even a respectable stream till much nearer Madras, after it receives the surplus from the calingula of the Chembrambákam tank, as well as the drainage from its irrigation. There is no irrigation direct from the Adyar, as the level of the stream is much below that of the surrounding country. Baling is resorted to in a small way.

General Aspect, Hills, &c.—The general aspect of the district must be taken to be flat and uninteresting. This is especially the case all along the sea-board, and for several miles inland. It is due partly to the network of backwaters or lagoons, which runs along the coast. First comes a high sandy ridge of blown sand, which forms the shore, then for one, two, or even three miles a shallow salt-water lake. That passed, *terra firma* begins, but it is generally flat, dreary, and, in wet weather, almost impassable, being intersected by rivers and drainage streams, swollen, muddy, and difficult to cross. The principal of these lagoons, which are of all sizes, is called the Pulicat Lake, and is situated in the Ponnéri taluq. It has an extreme length of about 37 miles, and a breadth varying from 3 to 11 miles.

The above peculiarity has been taken advantage of for the construction of two canals, formed by cutting through the high ground which here and there separated the lagoons. These are named the Cochrane's, and the East Coast Canal. The former, starting from a basin in the Black Town of Madras, runs northward through the Pulicat Lake into the Nellore District, from whence it is continued up the coast. The first portion of 14 miles between Madras and the backwater at Ennore, after having been long under consideration, was ordered to be commenced in January 1802. The contractor was a Mr. Heefke; Mr. Basil Cochrane, after whom the canal is named, being security, and, in fact, proprietor. The Kantapilloi channel which connects the northern end of the backwater in question with the southern end of the Pulicat Lake was completed in 1806. The contractor was to keep the canal in repair and have a right to levy tolls at certain fixed rates for 45 years from 1802. In 1839 the Government assumed the direct management, paying Rupees 14,000, the average profits, as an annuity up to 1847

The East Coast Canal starts from the Adyar river, and runs southwards, as far as the mouths of the Pálár. Similar circumstances favour its extension southwards through the Madhurántakam taluq into South Arcot. The date of this undertaking is the period of Lord Harris' enlightened administration. The connection between the Adyar and Pálár rivers was carried out between 1856 and 1860. The usefulness of these canals would be largely increased if their long discussed junction,* by a cutting through the Presidency Town, were effected. Even in their present comparatively fragmentary and incomplete state these communications greatly facilitate the carriage of salt, and of firewood, charcoal, vegetables and other articles to the Presidency markets.

There is nothing in the way of scenery that one would ever care to see again in any of the three northern taluqs of Saidapet, Ponnéri, or Tiruvallúr, except where, in the extreme north of the latter the Nágalapuram hills, and the ridge, whose highest peak is the well-known Kámbákam Drúg, contribute a little mountain scenery. The character of the hills in question is bluff ridge and beetling crag, here and there starting up into sharp tapering peaks. The tops are generally bare, and their more gently sloping sides clothed with coarse grass and jungle. The height of the Kámbákam Drúg is 2,548 feet, and it is situated in 13° 34′ 35″ north latitude and 79° 55′ 23″ east longtitude. The highest peak of the Nágalapuram Hills is about 2,500 feet above sea level. There are altogether three principal passes or ghâts up these hills, rudely cut in zig-zags.

The Conjeveram taluq is also marked by little to relieve the dreary monotony which characterises it, along with the three last named. Parts of the Chingleput and Madhurántakam taluqs are undoubtedly pretty, presenting undulating plains varied by ridged or conical hills, which rarely attain an elevation exceeding 600 feet. The sandy and stony, unprofitable wastes, with which the district abounds, are to some extent covered with palmyra and other trees, partly of natural growth, while the country along the banks of the Pálár is well clothed with plantations, principally of cocoanut, tamarind, and mango trees, which thrive well in such situations.

Soil.—The soil of the district is for the most part poor, and the improvidence and greed of the inhabitants, in selling their straw, and converting the manure into fuel, has not lessened this natural

* This work was carried out by Famine labour in 1876-77, when this compilation was passing through the Press.

disadvantage. Where not sandy, or mixed with soda or other alkali, the soil is too often stony; and rock, which is present near the surface, crops up in detached masses. But a small proportion of the whole area is free from such drawbacks, and, even where this is the case, it nowhere attains the high fertility of some of the other districts. It has been divided by the Settlement Department into four classes: 1, Permanently improved; 2, Regar or alluvial; 3, Red Ferruginous; 4 Arenaceous. Of these No. 3 absorbs by far the greatest extent.

Geology.—The following is an abstract of notes of the Geology of the district by Mr. R. Bruce Foote, F.G.S., taken from the Records of the Geological Survey. The "notes" themselves are given *in extenso* in Appendix B:—

"The greater part of the Madras District lying north of the Pálár river and south of the Pulicat Lake is occupied by rocks of the secondary, tertiary, and recent ages, the remainder of the area being taken up by metamorphic rocks forming part of the great gneissic series of Southern India.

The topographical features of this part of the Carnatic are very simple, the ground rising from the coast westward up to the foot of the eastern ghâts and their outliers, in a very gradually inclined plane which I will call the Madras area. The surface of this plane is varied only by the shallow valleys of the Narnaveram, Cortelliar, and Pálár rivers. In the north-western part of the district the inclined plane is broken by two groups of hills, the Sattiyavédu and Alicúr hills. The south-eastern corner of the inclined plane is dotted by a number of low, but picturesque, ridgy gneiss hills.

The northern central and south-western parts of the Madras area are occupied by the stratified rocks, roughly speaking, and the southern and south-eastern parts by the metamorphic rocks, a narrow belt of which must be included all round the western boundary of the area of the stratified rocks.

CLASSIFICATION OF THE ROCKS.

The following tabular statement illustrates the various groups into which the rocks of the Madras area have been classified:—

Recent or Quaternary ...	Blown sands. Alluvium marine and fluviatile. Laterite and Conjeveram gravels.

Tertiary.....	Gritty sandstones?	Cuddalore sandstones.
Secondary.....	Cretaceous? Jurassic.	Rajamahal plant beds.
Submetamorphic.....		Cuddapah group.
Metamorphic.....		Gneissic series.

The Blown Sands.—These sub-aerial deposits are of no great extent or importance, as they form merely a fringing ridge to the beach. The greatest width obtained may be about a mile, but it is generally much less.

The Alluvial Formations.—These are of two classes, marine (including estuarine) and fluviatile, but they are nearly undistinguishable in character, and at many points graduate imperceptibly into each other. Their general character as seen at the surface is that of pure, or nearly pure, silicious sands, but beds of black, blue or grey clay occur largely below the surface in the marine *alluvium* near Madras. The greatest depth to which the marine beds have been pierced by sinkings is 55 feet when the gneiss was reached. Many of the clays are largely filled with shells, all of living species but in a sub-fossil condition. Such marine beds are known to extend two or three miles inland.

The river alluvia are of more interest than the marine, because they afford evidence of some remarkable changes within the human period in the courses of several of the principal rivers of the district. Lithologically the fluviatile alluvia are of no interest, and organic remains are hardly ever met with, except a few *Helices* and fresh water shells, (all of living species) in their beds of reddish loam. The changes in the courses of the rivers above referred to are four in number, and concern three rivers the Pálár, the Cortelliar, and the Naggery rivers.

Laterite Formations.—These formations are of three principal kinds, namely, clayey conglomerates, gravels, and sands which occur, distributed over nearly the whole area, not so much in continuous spreads as in detached patches rarely attaining a thickness of 12 feet. The clayey conglomerates differ from those in Trichinopoly and elsewhere in the south in containing quartzite to a greater or lesser extent, as the bed lies near the Alicúr and Sattiyavédu hills or approaches the sea. In the former the matrix of ferruginous

clay, iron stone, is almost masked by the included masses. The same remark applies to laterite gravels.

The Conjeveram Gravels.—The high grounds, north-north-east and north-west of Conjeveram, are covered by a peculiar quartzite gravel formation distinguishable from laterite gravel by the absence of ferruginous matter. Both have so far proved unfossiliferous, but both appear to contain implements of human manufacture in the shape of axes and spear heads.

Cuddalore Sandstones.—Underlying the laterite formations in the northern part of the Madras district is a gritty sandstone, of white or drab colour, sometimes slightly mottled with rusty spots, which bears a strong resemblance lithologically to some part of the Cuddalore sandstones, and like them appears completely unfossiliferous.

Rajmahal or Jurassic Rocks.—Like the laterite rocks, the Rajmahal beds are scattered about over the country in a number of detached areas and patches. These have been divided into two groups :—

To the one group, consisting of coarse well consolidated conglomerates and sandstones, the name of the Sattawédu group has been given.

The other group, consisting of shells, clays and gritty sandstones, and unconsolidated conglomerates, we have called the Srípermatúr group.

Plant remains have been found in both, as well as bivalve shells.

The Rajmahal series appears to extend to some four miles west of Conjeveram.

Submetamorphic and Metamorphic Rocks.—The former occur in the southern and south-eastern portion of the district. The metamorphic rock series, the gneiss of Southern India, near the coast consists of alternating bands of quartzo-felspathic and hornblendic beds, which run to some extent parallel with the coast line. Further inland, to the westward of the latter and Rajmahal areas, the gneiss is more highly crystallised and largely granitoid or syenitoid in structure, and is traversed by a few trap dykes introduced prior to the deposition of even the Kuddapah rocks."

The district yields no minerals, and it is doubtful whether it could ever have done so, in spite of the traditions, oral and written, of the

finding of gold. Kallattúr, a village three miles south-west of Chingleput, is called in ancient story "Gold bearing" Kallattúr on this account. On the hills round Chingleput a very good felspar, useful for glazing pottery, is found. The best is a variety of fresh pink, passing into deep purple, variegated and glistening with a curious play of colours. This species is the same as is imported all the way from Sicily into England. There is also another species in the same localities called Labrador felspar. The colours are dark, and the stone is used in Europe as an ornamental pebble. Again, among the hills to the north and north-west of the Chingleput tank, there is a small quantity of a very scarce variety of granite, called Epidote. The colours are pale green, flesh colour, grey, black, and white, and they become very brilliant when polished. Unfortunately, it exists in very small quantities, but the value of this stone may be gathered from the fact, that it commands a sale in Europe in pieces as small as 4 inches by 2 inches. It is used for pedestals for busts and for making small polished table ornaments. No one, as far as the compiler is aware, has taken the trouble to work either the felspar or the granite, and it is doubtful whether the fact of their existence is not forgotten.

STATISTICAL SUMMARY.

Area.—The area of the district by survey is 2,625½ square miles. A very large extent of this is waste, consisting of sand or unprofitable hills or stony ground. The total acreage is 1,680,350. From this, 233,168 acres have to be deducted on account of Zemindari estates, and 200,654 acres on account of Shrotriem and other properties. This leaves an apparent residue of 1,243,018 acres under pure ryotwari tenure, but very large deductions fall to be made on account of waste, preventible and the opposite, before we find the true cultivated area. In the first place, the total is reduced by 308,190 acres on account of unassessed waste, occupied by hills, roads, channels, village sites, tanks, roads, and such like. Then, out of the remainder, which represents the extent capable of profitable cultivation and assessed accordingly, the enormous amount of 342,167 acres has to be deducted as unoccupied. The *nett* cultivated area under ryotwari is thus only 515,295 acres, or 42·*per cent.* of the total area, and, if the cultivation in Zemindaris and Shrotriem is the same, the land under cultivation in the whole district may be taken as about 750,000 acres, against 930,350 acres waste.

Administrative Divisions.—Previously to A. D. 1860 the district was divided into 10 taluqs as follows :—

	Taluqs.	*Head Quarter Stations.*
1.	Karanguli	Madhurántakam.
2.	Uttiranmérúr	Uttiranmérúr.
3.	Conjeveram	Conjeveram.
4.	Manimangalam	Sríperumátúr.
5.	Chingleput	Tirukalekunram.
6.	Tiruporúr	Tiruporúr.
7.	Saidapet	Saidapet.
8.	Poonamallee . . .	Poonamallee.
9.	Peddapolliem and Sattiyavédu..	Tiruvallúr.
10.	Nayer	Ponnéri.

These have, since the date in question, been reduced to six. The following table shows their gross area, population and revenue for 1874-75 :—

Name.	Head Quarter Stations.	Area in sqr. miles.	Total No. of villages.	Population according to Census of 1871.	Land Revenue for 1875-76.
					Rupees.
1. Saidapet	Saidapet	324	284	186,404	1,55,412
2. Tiruvallúr .	Tiruvallúr	508	301	149,898	2,40,862
3. Ponnéri .	Ponnéri	347	252	104,210	1,81,672
4. Chingleput	Chingleput	474	441	132,328	1,79,522
5. Madhurántakam	Madhurántakam..	635	563	197,308	2,69,674
6. Conjeveram	Conjeveram	447	461	168,036	2,41,437
	Total	2735	2302	938,184	12,68,579

Villages.—The number of distinct villages in the district is 2,302, of which 643 are Zemindari and Shrotriem.

Population.—The total population according to the Census of 1871 was 938,184, as against 804,283, the total of the one taken in 1866, being an increase of 16·6 *per cent.* This subject will be referred to more fully in its proper place.

Revenue.—The following is a list taken decennially of the total

revenue which the district has yielded to Government during the last 100 years :—

	Total Revenue.	
	Rupees.	
1776-77	11,05,050 (A)	A. The rent paid to the Company by the Nawab.
1786-87	11,78,926 (B)	B In this year the Revenues of the Town and Jaghire were all clubbed together as those of "Fort Saint George." About 2½ lacs fall to be deducted on account of Land and Sea Customs Duties, and some small separated Farms and dues at the Presidency.
1796-97	18,25,187	
1806-07	7,10,870 (C)	C Decrease due to Permanent Settlement, which collapsed.
1816-17	14,52,636	
1826-27	13,24,909	
1836-37	11,82,917	
1846-47	14,19,634	
1856-57	15,82,753	
1866-67	52,51,884	Includes Quit Rent, Abkarry, &c., of Madras Town.
1876-77	37,01,853	Expansion owing mainly to Salt

Sea Coast and Ports.

The coast line measures about 115 miles. Except the lagoons or backwaters abovementioned, there is little remarkable about it, the line being unmarked by indentations or promontories of any importance. The general slope of the beach is about 1 in 9. The tide rises and falls 3 feet at full and new moons, and 1¾ feet at the quarters. The bottom of the sea for a quarter of a mile from the shore is generally loose sand, with here and there small rocks, but beyond that distance the holding ground is good. Up to 200 feet from shore the depth is rarely more than 6 feet, after which it gradually falls away till, at 400 yards, the depth becomes about 25 feet. The well-known Madras surf breaks along the whole coast line. In fine weather the height of the surf wave is 3 feet, increasing to 12 or 14 during gales. It breaks at 300 feet from the shore in calm weather, and at from 450 to 1,000 during storms. With the exception of Pulicat there is not a single harbour in which the smallest sea-going craft can run for refuge. There are only two points of danger, however, and this is some compensation on a coast where the Presidency Town has been content to submit to an open roadstead for her shipping. The one is the Pulicat shoal, 14 miles north of Madras, and to which vessels from the north have to give a wide berth during the night. The other is a reef close inshore between Covelong and the Seven Pagodas, and about 25 miles south of Madras. The East India Company's ship *Rockingham* was totally wrecked here in 1776. The trade of the Presidency has com-

pletely annihilated whatever commercial activity existed in the small towns of the coast. Pulicat held out longest, but its trade with the Straits' Settlements and elsewhere has been gradually attracted to Madras. In 1864 the Custom House was removed, and only duty-free goods are now allowed to be landed there, permission being first obtained from Madras. With the exception of an occasional ship, loading salt at Ennore or Covelong, the coast is deserted by vessels not going to, or returning from, Madras.

For years, periodical suspicions have been excited of the evasion of Customs Dues on the Chingleput coast. Recently these were re-awakened by the discovery of opium-smuggling elsewhere, but no fraud of this sort could long go on unknown to the inhabitants in general, who do not consume the drug, and have no interest in the concealment of such a fraud in this district. The only persons who can be engaged in it are native merchants having an extensive connection, and their number is few enough to make the detection, of any operations on their behalf, easy.

Sea Fisheries.

The sea-board is visited by large shoals of migratory fishes, and possesses also a constant supply of others which are good for food. Strange to say, increase of population and civilization, and a great rise in the prices of other articles of consumption notwithstanding, the fisheries on the coast are not flourishing.

The persons who carry it on are of a different caste from those who fish in estuaries, and, like the latter, they differ also from the fishers in tanks and rivers. The sea fishermen of Chingleput are often Roman Catholics, and the total number of their community scattered along the coast is about 14,000 souls. The fishing is carried on in two ways, either by hook and line, or by nets. The former method is used in the deep sea. Catamarans, furnished with sails, and with one or two men on board, are the only craft employed in the former. It is pursued chiefly during the colder season, and five or six miles from shore is about the furthest limit to which the catamarans venture. The net-fishing is generally done in Masulah boats. One end of the net is secured on shore, while a Masulah boat takes out the remainder, dropping it as it goes, and drags it round till it reaches the coast again a little way off. Men and boys then drag in the net, and successive patches of coast are thus gone over. The takes are sometimes large, but consist almost entirely of very small fish which are used for salting.

Mussulmans and low caste Hindus use a small hand-casting net, wading into the surf as far as they can go with safety. The same persons also sometimes use hooks and lines instead of these nets.

The estuaries and backwaters also are fished by the same class of persons in these two ways. A very large number of indigent people thus obtain a hand-to-mouth livelihood. Alluding to this, the Collector of Madras reported in 1870 that, "under the existing system, fishing in the backwaters is carried on most recklessly and to an unlimited extent, and, in consequence, there is a wholesale destruction of young fish. The only way of putting a stop to this is by renting out the right of fishing, under conditions similar to those recommended in the case of fresh-water fisheries." And again in 1869, he writes, "As far as I can see, the fishery now being in common, leads to a great deal of idleness, no man willingly accepting work, if he thinks he has a chance of catching a few fish: it leads also to the waters being perpetually disturbed and to the fish being frightened away."

To return to the sea fisheries. The number of boats employed was in 1869 as follows:—

Chingleput Taluq	...	...	...	66
Madhurántakam Taluq		...	...	120
Ponnéri	,,	...	...	50
Saidapet	,,	...	...	64
			Total	300

Boats and nets appear to have continued stationary for many years. The condition of the fishermen has, however, retrograded. They are now entirely at the mercy of a few headmen or of Chetties, who make advances to the men at exorbitant rates, and thus get them hopelessly into their debt, or who supply boats and nets, receiving one-third of the takes. In some cases the fishermen are even mere labourers for daily hire.

The *migratory fishes* which come in shoals are principally the following. The Indian mackerel, *Scomber kanagurta*, averages 7½ inches in length, salts well. It appears in the cold weather. The mango fish, *Polynemus paradiseus*, comes about the same time, and seems to enter backwaters and estuaries for the purpose of breeding. Mullets, *Mugilidæ*, swarm along the coast, and breed in the same places as the last mentioned. A few horse mackerel, *Ca-*

rangidæ, are caught during the cold season. At the same season the seir fish (*Cybium*) and pomfret (*Stromateus*), abound along the coast, and are by far the finest table fish in India. Various numbers of the herring family also visit the coast. But the best of them, the oil sardine (*Clupea neohorvii*) is only occasional. The hilsa (*Clupea palasah*) is another. The list finishes with the bonito (*Thynnus*), which sometimes comes in shoals after the herring family, and the flying-fishes (*Exvectus*), sharks, saw-fishes, sea-perches and polynemi, which are all predatory.

The *non-migratory* fishes, or those taken all the year round, are a very large class. The principal are some of the Polynemi, the *Pleuronectidæ* or sole family, the gabias, and the siluroid, scaleless or cat-fish tribe.

Turtles, tortoises, and oysters should be added to the list. The first are often obtained in capital condition, and form a great luxury; and the oysters of Covelong and Sadras are of first-rate quality and flavour.

There is a very large market for fresh fish in Madras and the surrounding cantonments, and the takes of the day are run in by head-loads and kávadis from 20 miles distance and upwards. The smaller fish, and sometimes a few of the larger, are salted. The process pursued with the former is most primitive, and simple burying in the sand, or steeping in "sea water in a fermented state," followed by drying in the sun, is reported to be all the preparation this article receives, before being sent to the bazaars of the interior. It is possible that spontaneous salt is used to a certain extent, and this appears to be the case in Ponnéri, but its use is illegal, and the existence of the practice is difficult to ascertain. The larger fish are first cut open, have their entrails extracted, and are then washed in sea water, after which, they are rubbed with salt and dried in the sun.

The Government have lately sanctioned the experiment of selling salt at favourable rates, and providing enclosures wherein the salting process is to be carried on. The result is as yet unknown.

The Government have, for the last six or seven years, been alive to the necessity for taking steps towards adding the plentiful "*fish harvest*" to the food supply of the country. Some regulation, in view to preventing the wanton destruction of young fry and breeding fish, is imperatively demanded, and the plan above alluded to,

of offering encouragement to the curing of a wholesome article of diet, instead of allowing the country to be deluged with rubbish as unwholesome for the stomach as it is offensive to the nostrils, is another essential to the improvement of the food supply.

FRESH WATER FISH.

The fresh-water fishes are few in variety and small in size. This results from their wholesale destruction by means of hand-nets and wicker baskets, which are placed in almost every channel, and in every possible locality in streams and rivers. The wonder is that any survive. The right of fishing (as it is called) in the more considerable tanks is let out, and the fish which escape the hand-casting net have, when the water becomes sufficiently low, to run the gauntlet of persistent search with the hand, "guddling" as it is called in Scotland, at which a large proportion of the idle low castes of the villages turn out to assist. These tank fish appear to be a species of carp, and are small, miserable, bony, and tasteless.

The only fish of any pretension to size and flavour is the murrel, which may occasionally be caught in good condition in the large tanks and some of the rivers.

FAUNA.

A description of the fishes naturally leads us to the mammalia, birds and reptiles. These present no differences or varieties to distinguish this from other districts.

The domestic animals are of precisely the same sorts as elsewhere in the south.

Wild animals of the larger kinds are few. Among *Carnivora* the chief are the tiger, cheetah, hyena, bear, wolf, jackal, fox, wild and toddy cat and mongoose.

Rumantia.—A few antelope still exist in the south-western part of the Madhurántakam taluq, and spotted deer and sambur are found, though rarely, in the Sattiyavédu division of the Tiruvallúr taluq.

Rodentia are represented by the hare, porcupine, grey squirrel, rats, mice, and bandicoots. One specimen of the badger was shot by the compiler in the Madhurántakam taluq some years ago.

The wild pig *(Sus indicus)* is to be found, though rarely, in the Madhurántakam and Tiruvallúr taluqs. The common grey monkey, and two kinds of bats, flying foxes, &c., are also common as elsewhere, and the large black monkey occurs in the hills of the Sattiya-

védu division. The same remark applies to the birds, a list of which would simply comprise those usually met with in the Tamil country.

Reptiles are numerous, and include the deadly cobra and daboia, as well as other snakes harmless or the reverse. Alligators abound in some of the large tanks and madavus (deep water courses). Frogs, toads, lizards, &c., close the list.

It need hardly be mentioned that insects are numberless. None are turned to any useful account.

Loss of human life from wild animals is unheard of—snake-bite alone excepted. A very wise endeavour was made some years ago to extirpate the more deadly kinds of snakes, but the experiment was so costly that it had to be discontinued.

Cattle are lost from attacks by cheetahs and alligators. The *maximum* reward for the destruction of the former is Rs. 35. A total of Rs. 40 was disbursed on this account in 1874-75.

FLORA.

The trees of Chingleput are, like its *fauna*, much the same as are found in other districts. The banian, tamarind, margosa, mango, cocoanut, palmyra, portia, bamboo, and one or two of the acacias, are to be found in every village tope.

The low scrub jungle, which occupies a large portion of the country, and the hedgerows, contain many shrubs whose medicinal and other properties, partially known to the natives, are as yet almost a sealed book to Europeans. The scrub itself finds a ready market as firewood in Madras, where it is carted off for sale by the ryots, who too often do not go through the formality of obtaining permission, or paying the low seignorage of one rupee for a cart-load, which sells in Madras for about seven. Charcoal-burning is also carried on in the same places, and principally for the supply of the same market.

The only important tracts of natural tree forest are situated in 35 villages in the Tiruvallúr Taluq on the slopes of the Nágalapuram and Kámbákam hills. A large portion of these forests is filled with trees such as kudka, tamba, redwood, pinnai, pala, tada, mango and such like, which yield valuable timber. Some of them also yield barks useful for dyeing, and others, soap-nut. Such conservancy as exists is supplied by a staff of watcher peons. Little or no revenue

has as yet been derived from the jungles, but a beginning was made in 1875 by putting them up to auction, which, with care in conservancy, will no doubt have the effect of developing a valuable source of revenue. Their total extent is about 30 square miles.

The planting of the casuarina (Casuarina muricata) has of late years attracted considerable attention, and has become a favourite form of investment, both among well-to-do natives in Madras, and Europeans and Eurasians. The result has been the conversion of the hitherto unprofitable sandy-wastes along the sea shore, north and south of the Presidency, into thriving plantations of this tree. It is grown almost entirely for fuel, although the straight tall stem adapts it for being turned to other purposes also. So early as 1865, it appears that 5,000 kánis had been planted in this way, of which no less than 1,680 were held on full assessment, having been bought from the Mirassidars, who had thus made a handsome profit out of opposing darkhasts for tree-planting by outsiders, taking the land themselves on full assessment and then selling it, rather than allow those outsiders to come in direct. At the present moment between 12,000 and 13,000 kánis are occupied by casuarina plantations. Ten years is the period at which these trees come to maturity, but working expenses are covered, or nearly so, by loppings in the interval. 400 trees are generally planted on an acre at an outlay of Rupees 112. At maturity (ten years) each tree averages two and a half rupees when sold. This gives the handsome profit of Rupees 788 per káni, and it was pointed out in the voluminous correspondence which took place on the subject, that an industry of a nature so profitable, and which left no good effects on the soil, hardly required the encouragement of extraordinary inducements to planters held out to them by the Tope Rules, under which, land so occupied was exempt from assessment for twenty years. It was further remarked that in this case, as the trees would probably be off the ground before half the term was completed, owners of such plantations would in effect escape all assessment whatever. Many other arguments were used in support of the proposition that Government should draw a revenue from this source, or at least compel the planters to buy the land, so as to cause the industry to become permanent. But the Government, thinking that any reasonable concession would be amply justified if it was the means of growing fuel in a district fast becoming denuded, and for which conservancy seemed to be out of the question, ordered that the

Tope Rules should, with one limitation, be applied from Fasli 1277 to applications for land for planting casuarina, korakapillei and other quick-growing trees. The following addition was thereupon made to the Durkhast Rules :—

"VIII. When plantations for firewood are made of casuarinas, korakapillei and other quick-growing trees, *the exemption from assessment shall be limited to ten years.*

"IX. Grantees of lands under these rules, on pain of resumption under Rule VII, are required to plant out one-fifth at least of the whole extent in each year subsequent to the grant, so that the whole may be planted within the 5th year. The system of planting adopted, the number of trees to the acre, and their position in relation to each other, must be such as will satisfy the Collector, that the land has been obtained *bonâ fide*, and is being used for the purpose of plantation and not of cultivation."

At the end of 10 years the assessment will be only 12 annas and 4 pice *per* acre. It is hoped that in the majority of plantations the owners will put down fresh trees to replace those felled, but there can be no doubt that in some cases the estate will be abandoned immediately the trees are off the ground.

The korakapillei mentioned in the above rule is the *Garcania campogia*, and is largely used as a hedge for compounds in Madras. When planted in rows or avenues and well-watered, it grows very rapidly and forms a very good fuel, possessing also the advantage of springing up again after being cut down.

For further particulars concerning the *flora* of the South of India, Drury's Useful Plants of India and the Works of Cleghorn and Beddome may be consulted.

Climate and Meteorology, &c.

The climate of the district is, considering the latitude, temperate; the extremes of heat and cold, experienced elsewhere, being unknown. It is affected by both monsoons.

The prevailing winds are as follows: From the middle of October until the middle of February the N. E. wind blows. The wind then becomes S. E. or S. till the middle of May. From that date the hot land winds set in, but are tempered by the sea breeze, which generally begins soon after mid-day and continues until 10 P.M. The wind continues at about W. S. W. until September, from

which, up till the setting in of the N. E. monsoon, light, variable winds prevail from S. W. to S. E. with calms. The strength of the sea breeze varies from a pressure of half to three-quarters of a pound on the square foot. Gales vary from 8 lbs. to 20 lbs., and during a cyclone in 1846 the gauge at the Madras Observatory broke under pressure calculated at 57 lbs. on the square foot.

The mean temperature for the whole year, day and night, is about 81°·7, and the observed extremes in the shade have been 107°·8 and 63°·5. The heat of the sun *in vacuo* has registered over 150°.

The following may be taken as a fair average of the temperature:

	5 A. M.	2 P. M.	6-30 P. M.
January ...	...71·0	81·5	77·5
February ...	...72·5	83·5	79·5
March ...	...76·5	88·0	83·0
April ...	...81·5	91·5	86·0
May ...	...83·0	93·0	87·5
June ...	...83·0	95·0	88·0
July ...	...81·5	93·0	88·0
August ...	...81·0	91·0	86·0
September ...	...79·5	88·5	84·5
October ...	...77·5	85·5	82·5
November ...	...75·5	83·0	79·0
December ...	...73·0	81·0	77·5

The evaporation varies from 3 to 4½ tenths of an inch in 24 hours according to the season. The average rainfall over a series of years is 46 inches. The table for ten years, given in Appendix A, No. 5, shows that this is an average struck from very considerable fluctuations, ranging from twenty odd to seventy odd inches. In Tiruvallúr taluq where it is highest, the very high figure of 108 inches was registered in 1872. The following will give a fair idea of the proportions in which the average is generally distributed over the various months of the year:—

	Inches.		Inches.		Inches.
January	... 1	May	... 2	September	... 5
February	... 0½	June	... 1½	October	...10
March	... 0½	July	... 3½	November	...14
April	... 3½	August	... 4½	December	... 6

A fair fall of rain, for 24 hours during a burst of the N. E. monsoon, is 3½ inches. This is, of course, greatly exceeded in excep-

tional years. For instance, on the 21st October, 1846, 20¾ inches were registered during 24 hours, and the whole country was flooded.

Madras and the surrounding district of Chingleput are peculiarly liable to visitations of cyclones. The most frequent period for the occurrence of these disasters is the early part of May or October. They are generated in the Bay of Bengal, and mostly approach the town of Madras, which is frequently touched by their centres, from the S. S. E., after which they assume a W. or W. S. westerly direction. They are almost always confined to the coast between 100 miles north and 120 miles south of Madras, and like all cyclones north of the equator, revolve in the contrary direction to the hands of a watch, their diameters generally being about 150 miles. When the storm centre is approaching direct on Madras, the wind begins by blowing with fearful violence from the north, and so continues for from two to four hours. The wind then suddenly falls, and an awful calm of half an hour or so follows ; only, however, to be succeeded by a fresh outbreak of the storm from the opposite quarter, when it rages quite as furiously as it had done before. The course for ships on the coast to pursue, and it has been repeatedly adopted with success, is to run before the wind steering S. S. E. to S. E. In a few hours a moderate breeze from the west succeeds, and a vessel may then sail round the storm.

These cyclones have, from the earliest historic times, caused great destruction to shipping and life at sea, strewing the coast with wrecks, and breaching the tanks, destroying houses and, sometimes, whole villages, and causing most disastrous losses of cattle and other live stock. The fall of rain on such occasions is about six inches, increasing towards the edges of the storm, and being least at its centre. The following are the dates of the principal recorded cyclones, which have visited the coast since the British occupation.

3rd October, 1746. The French, who were then in possession of Fort St. George, lost three line of battle ships. Three more were disabled and lost their rigging, guns, and stores. Twenty-two merchant ships of various nationalities were also wrecked.

13th April, 1749.—The centre passed about 100 miles to the south of Madras, and caused great loss to the British fleet and army at Porto Novo.

31st October, 1752.—Orme calls this "the most violent that had been remarked on the coast."

1*st January*, 1761.—Centre to the southwards.

21*st October*, 1773.—Centre passed a little south of Madras, but every vessel which remained in the roads was wrecked.

20*th October*, 1782.—Centre passed over Madras. Fleet injured. 100 country vessels wrecked. Great destruction in the country, where famine and pestilence were already raging.

27*th October*, 1797.—The barometer did not fall below 29·465, so this was probably merely a heavy gale from the north-east.

4*th December*, 1803.—Passed to the south of Madras.

10*th December*, 1807.—Very severe. The country was devastated, and the sea rose and inundated Black Town.

2*nd May*, 1811.—Very disastrous. Two large ships, which did not run to sea, foundered, and ninety country craft were lost.

24*th October*, 1818.—Centre passed over Madras.

There were also cyclones on the

9th	October,	1820,
30th	do.	1836,
	do.	1842,
	May	1843.

The next occurred on the 25th November, 1846, and the force of the wind on this occasion has probably never been exceeded. The pressure plate of the anemometer at the Madras Observatory broke at a pressure of 40 lbs., the large iron wind vane was bent to a right angle, and one of the flat piers of the Elphinstone Bridge over the Adyar river was blown down. These facts formed the data for computing the force of the greatest gust at 57 lbs.

On the 2nd May, 1872, a frightful cyclone visited the coast, strewing the shore with wrecks of vessels of all sizes, and doing great damage to irrigation works in the surrounding country.

These cyclones are always foretold by an abnormal fall in the barometer. In the height of the storm of 1836 it fell as low as 28·285.

Famines.—The first authentic famine is noticed in the Records of the Madras Government. It occurred in 1733 and was due principally to neglect of the irrigation works. An account of it will be found at p. 150 *infra*.

In the year 1780 Hyder laid waste the district with fire and sword. Many of the inhabitants were then slain, or led into captivity. The panic continuing in the two following years owing to the incessant pressure of the enemy's troops, the country was uncultivated, and vast numbers perished of starvation.

1787 was the year of the first Guntur famine. The rains had entirely failed. It was severely felt in this district.

In October and November, 1795, extraordinary floods so damaged the irrigation works, as to reduce the cultivated area to such an extent, that some parts of the district were stricken with famine, and Mr. Place, the Collector, had to introduce grain into these tracts, and give the inhabitants money to prevent their dying or leaving the country.

In 1806-7 the rains failed almost entirely not only in the Jaghire but over the Presidency, and preparations which are detailed in Chapter V, were made for extensive measures of relief. The calamity appears not to have been so great as was anticipated.

Besides the above, there have occurred, every now and then, years when, owing to the failure of one or both monsoons, considerable pressure owing to the high price of grain has been felt. The last of these occasions was in 1867-68, but none of them can justly be called famines in the sense in which it is used concerning the five mentioned above.*

Communications.

There were altogether in the year 1874-75, 578 miles of opened roads, nearly all of which were metalled throughout, and were reported to be in fair order. They are under the management of the Local Fund Boards, since coming into whose hands their condition has improved. There are, besides, 90 miles of coast canal. The South of Indian Railway Company has two lines. One short branch of 18¾ miles connect Conjeveram with Arconum, 9 miles of which run through the western portion of the Conjeveram taluq. The same Company's line from Madras south-wards through Cuddalore runs for 65 miles through the district, passing on its way through St. Thomas' Mount, Palaveram, Chingleput and Madhurántakam.

* Note.—Since the above was written, the Chingleput District has been desolated in common with the other Provinces of the presidency by the great Famine of 1876-77, which has exceeded any similar recorded disaster in intensity, and in the extent of the area affected.

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The south-western line of the Madras Railway Company runs for nearly 40 miles through the taluqs of Tiruvallúr and Saidapet.

Changes in extent of District.

The Jaghire, as originally granted, did not include the Sattiyavédu (taluq) division, and the territory about Pulicat, which latter had been ceded to the Dutch by the Nabob. These were added to the district during Mr. Greenaway's Collectorate in 1801. Sattiyavédu was subsequently converted into a taluq of the North Arcot District in 1804. It was re-united to the district partly in 1850, when 43 villages were transferred to the Ponnéri taluq, and wholly when the remaining 90 villages of which it was composed were made over to that of Tiruvallúr. The other changes have been unimportant.

In 1835-36 an exchange of 8 villages was made between Madhurántakam and the neighbouring taluqs of Trivattúr and Wandiwash in North Arcot.

In the same year 9 villages were transferred from the same district (Wallajah taluq) to Conjeveram.

In 1858-59 an exchange of 5 villages was made between Madhurántakam and the Tindivanum taluq of South Arcot.

Forty-five villages were transferred from the Ponnéri taluq to that of Gúdúr in the Nellore District.

In 1860-61, another exchange of 18 villages was effected between the Conjeveram taluq and that of Wallajah in North Arcot.

Since the latter date, no changes have been made in the territorial extent of the district, which, with the single exception of the Sattiyavédu episode, has remained practically unchanged since its acquisition, the exchanges and transfers of villages, noted above, having been made for the sake of rectification of frontier.

The Home Farms and some other villages, which formed the jurisdiction of the then newly-established Recorder's Court of Madras, were separated from the Collectorate of the Jaghire on the 2nd November, 1798. For the first few years this tract was managed by the Board's Sheristadar, but subsequently the officer, who had been originally called the *Land Customer*, and whose duties had been since extended to abkarry and all the other items of revenue at Madras, was appointed Collector of Madras. This arrangement lasted till 1860, when under Mr. Pelly's re-organization, the town,

all but the Sea Customs, was transferred to the District of Chingleput. The old plan was reverted to in July, 1870, and the Collectorate of Madras now remains distinct from that of Chingleput.

CHAPTER II.

ETHNOLOGICAL, RELIGIOUS, AND SOCIAL.

The various races and their Religions.

The ethnology and religion of India are always nearly connected, although it must be admitted that there is ample evidence that its various peoples have not invariably evinced that stolid bigotry against change in religion, which is characteristic of the present day. Conversion by force of conviction, or by force of character on the part of the superior race, giving its impress to the religious views of the conquered, and conversion by force of arms, have been by no means uncommon, and have done not a little to blur the ethnological history of this district, which would have been otherwise much more clearly legible from its religions.

The early ages of the world were marked by the universal spread of simple religious belief *pari passu* with peoples. That the original inhabitants of the South of India had such a belief, cannot be doubted. They are represented at the present day by scattered remnants of what are clearly aboriginal tribes, as well as by a large body of pariahs or outcastes. What their religion was, and whence they came, are involved in a mystery to which there is no likelihood of a key being discovered. Their present state of degradation, however, does not necessarily give a clue to their original condition. For instance, there is a tribe, called Chenchís, which inhabits the borders of the Pulicat Lake, whose Scythian physiognomy, savage habits, and general appearance, leave no doubt of their belonging to a different immigration from the other inhabitants. They now profess that they have no belief, and do not recognise a deity. Again, it is quite common for a pariah, when pressed as to his religion, to say that he has none, and believes in no god, while a large percentage of his brethren will admit belief in none other than the goddess of Small-pox or of Cholera, or even some devil. It seems safer to accept such facts as evidence of the result of ages of oppression and degradation, than to suppose that they afford any reliable record of the religious history of this section of the native community. What

the form of faith was, which preceded the Dravidian colonization, may therefore be admitted to be unknown.

Superimposed on the people abovementioned came an immigration of, what are now called, Dravidians—people who spoke Tamil. The received opinion now is that these people emigrated from Central Asia. The language is very similar to the North Turanian tongues, and, in confirmation of the view that they entered India by way of the Indus, there is the fact of the existence of a tribe, called the Brahui, in Beloochistan, who are undoubtedly cognate in speech.

These people have left very interesting remains in the shape of cromlechs, dolmens, or sepulchral circles. There are a great number of these all over the sub-division. They are generally situated in waste or rocky places. Within a circle of boulders, varying in size in different cases, is a small mound, 3 or 4 feet beneath which a subterranean chamber has been built of six flat stones. On opening this is found an earthenware pot filled with ashes, fragments of bones, and earth, while lying round about are, rather elegant terracotta articles, such as small lamps, and spear heads, swords, and other instruments, made of iron. In others of them again, and in this case the circle is quite insignificant in size, we come upon either coffins of terracotta three or four feet in length resting on four legs, or large jars, something of the shape of Roman Amphoræ, standing a couple of feet high. The contents are however in all cases the same. These remains go by the name of Kurumbar Médu, *Kurumbar mounds*. There is a third kind, composed generally of three upright stones with a fourth flat one for a roof. A sort of cave or cell is thus formed, and as these are often found where the other kinds are absent, and as no deposits have been discovered beneath any of them, although the compiler has searched a large number, it is not quite certain for what purpose they were erected. It certainly seems more likely that they were intended as shrines for the worship of an early period, than that they are sepulchral remains. The blocks of stone of which they are formed are generally very large, and the chamber measures 4 to 5 feet every way, although it often narrows towards the back.

It would be equally dangerous to dogmatise on the original religion of the Dravidians, as of the race or races which preceded them. There seems to be evidence of the adoration of trees and serpents, and of both combined. Then comes the worship of the Lingam,

the disgusting combination of the male and female organs of generation. This had spread over all India by the beginning of the 3rd century of our era, but then as a representation of Siva. Whether it was an indigenous superstition, or was imported, as the Sivite faith appears to have been, from Thibet, is unknown. It does appear rather incongruous—so much so, as to bear evidence of patchwork—that the emblem of Siva, the Destroyer, should be a representation of the reproductive power of nature.

Up to the 8th century the people of the district were called Pallavas, Pandus and Kurumbars. Their representatives are the "Pallars" of the present day—one of the most numerous castes in the District. The Chola power then advanced northwards, subverted the prince who reigned at Conjeveram, and founded a kingdom there which extended over Tondeimandalam, or the Carnatic, as it has come to be called. There is abundant evidence of a fresh immigration about this time. The people came from the present Canarese-speaking country, and were called Véllálars, or cultivators. They were imported as an agricultural colony, which shows that the country must have been very thinly peopled.

At this time, the Hindu or Aryan religion, had been for sometime firmly established in the south. The Chola kings were bigoted Sivites, the only exception they made being in favour of the Jain religion, which some of them, at least, professed *along* with their own faith.

The first evidence of communication with the north is contained in the gigantic bass-relief at the Seven Pagodas, which appears to be an illustrated tract in stone on the merits of Buddhism. This may belong perhaps to a period anterior to the Christian era. In any case, then appears to have occurred the first permanent intercourse between Aryans and Dravidians, for there is nothing to show that the invasion of the south of India and Ceylon by Râma was more than a raid. We know that during the fifth century Conjeveram was sacked by one of the Chalukyan dynasty, whose continued hold on the district is evidenced by the carvings on the Raths, and probably elsewhere, at the Seven Pagodas. Here again is another, and a historical, Aryan immigration. Brahmins have always shown themselves adepts at engrafting local superstitions on their own purer faith, so as to suit the time and the people. It is possible that, in this way, the worship of the Lingam was engrafted on the Hindu faith, and the symbol appropriated as an emblem of

Siva. Certain it is that the Chola Princes were ardent Sivites, and that the faith in question was *the* faith of Dravidians during their time, and continues to be that professed by the better castes of Tamulians at the present day.

Buddhism seems never to have taken hold of the people of the south. It has left little mark in this district, and no literature. The straggling remnant of this faith was finally extirpated in the 7th century.

Strange to say, the first Tamil books were the works of Jains, and their ascendancy continued from the 8th to the 12th century. Conjeveram was, with Mysore, their stronghold in the south. It is a curious fact that a Sivite monarchy should have treated them with toleration, even with favour, while no persecution was too violent for those professing the Vishnuvite doctrines. Yet the latter had flowed out of Jainism which again had been the outcome of the much persecuted creed of Buddha. Jainism and Vishnuism, we hear, were in the 14th century, scarcely distinguishable in Conjeveram, and Buddha is always represented as the 9th Avatár of Vishnu. These three faiths were, in fact, nothing more than three descending stages of one superstition, having its head-quarters, till comparatively recent times, in the north. Buddhism was the most ancient and the purest form, to which succeeded Jainism, similar in origin, but cloaked with local extravagance. Out of the latter emerged Vishnuism, altered in form to suit modern ideas in India, so as to compete with the established Sivite faith.

The Jains were in their turn, however, to feel the bitterness of persecution. The Stallapurána of every temple tells, in distorted and grotesque language, of the struggle which preceded their extinction, and left the field open to a contest for the mastery between the rising Vishnu and the old Siva faiths. The struggle which then ensued seems to have been mainly carried on by disputation and preaching.

The first of the wandering controversialists was Sankarachári, who flourished in the 9th or 10th century, and wandered over all India, establishing the dying vigour of the Sivite faith, and fanning the persecution before which the last disciples of Sákiya fled. He paid particular attention to Conjeveram, where he worked many miracles, and founded a matam, or monastery. His doctrine was the Adwaita, or non-dualistic philosophy. He inculcated that there

was only one true cause, *Brahm Para Brahm*, the First Cause, the only Soul. But as man is not able to elevate himself to such contemplations, the use of images was allowed. He was also the founder of what is known as the Smarta sect, which while leaning towards the Sivite religion, *professes*, on the principle above noted, no preference for one member of the Hindu Triad over another. It is curious to note the change in the Hindu religion since his day. We gather from the *Sankara Vijáya* that much greater toleration was then practised in regard to the worship of the different members of the Hindu Pantheon. Many gods, such as Brahma, Suriya and Agni, have disappeared, and some are now worshipped differently.

The second great Hindu reformer was Rámanujachári. He was born at Srípermatúr in the Conjeveram Taluq, and appeared in the 11th century, building up and extending the Vishnu creed. Some account of his doings and his tenets will be found in the Topographical Chapter under the head "Srípermatúr."

The Vishnuvite ascendancy thus established lasted during the 12th and 13th centuries, when a Sivite revival took place.

While the religion of Siva seems to have taken hold of the original people of the district and become naturalised among them, so as to make it difficult to tell whether, in its principal form, it is not a local superstition with an Aryan name and surroundings, the Vishnuvite creed seems never to have got rid of its foreign and intrusive flavour. Whatever may have been its success during the short fever of the Rámanujachári crusade, it has never found a home among the Tamulian portion of the population. It was the religion of the various northern peoples, who were engrafted on the district either during the successive waves of conquest which swept over it, or as the result of the connection with the north which took place during the Chola conquests in that direction. Then a constant stream of soldiers, merchants, and administrators, many of them Vishnuvites, must have been constantly setting in towards the south from the Vijiyanagar country during its lengthy occupations of Tondeimandalam. The result is a very numerous class of brahmins, chettis or merchants, náyudus, who were soldiers and so forth, together with many other northern and Telugu-speaking people. These are all, without exception, Vishnuvites, and it might almost be said that to these foreigners, is the creed of Vishnu even yet confined.

The Mahommedan occupation has left its mark on the district in a scattered, and generally very poverty-sticken, Mussulman population. Some are engaged in agriculture, but the majority seek employment in the army, in the police, or as peons.

The once flourishing Jain sect has disappeared. The total number of its professors in the district is now only 258.

It has not been thought necessary to encumber these pages with a, necessarily lengthy, detailed disquisition on the Hindu mythology, and the different creeds. The subject is not one peculiar to this district. It is common to all India, and it may be more fitly studied in the various standard works on the subject.

Of literature, as of coins, the Dravidians were destitute. It has been mentioned that their earliest work in Tamil belongs to the 9th century, and was the work of the foreign Jain sect. There was a Vishnuvite literature during the period of its ascendancy in the 12th and 13th centuries, which was succeeded by one having a Sivite tendency. But those works are nearly all religious, and are not written in pure Tamil, a large proportion of the words being Sanscrit. There are a few poems, such as that by the poetess Aveiyár, and some scattered memorial verses by anonymous authors, but their age is modern, and their number few. In more recent times literary effort in Tamil has become extinct, the wretched adaptations, which occasionally appear, being unworthy of inclusion in the category. These facts account for the commencement of authentic history in the south beginning at a so much more recent date than that of the rest of India, or even of Ceylon.

Temples.—The principal temples, with descriptive accounts, where their importance seemed to demand such treatment, are noticed in the Topographical Chapter. It will be sufficient here to state that, excluding of course the unique remains at the Seven Pagodas, there is no building which, by any possibility, can be placed earlier than the 9th century. After that period the building activity of the Chola and Vijiyanagar princes was enormous, and the district is

rich in such remains. These Institutions were endowed by their founders and their successors, as well as by private persons from time to time, with lands, sometimes whole villages, jewels, and gifts in money. The native governments took them under their special protection, which their Mahommedan successors to a certain extent continued, and liability for which the British Government has also recognised. Their financial condition is, of course, very various. Some of the larger temples have incomes of thousands of rupees, while the humble village shrine may be dependent on the piety of the inhabitants to light the lamps, and to supply oil, for which its few roods of often inferior land are insufficient. The following is a list of those at present receiving money allowances from Government. It includes all the important Pagodas.

By Regulation VII of 1817, such of those institutions as were not private property were placed under the charge of the Board of Revenue, who managed them through the Collectors, but under Act XX of 1863 this responsibility ceased, and the Pagodas were made over to the care of Committees, to whom, or to their assignees, the fixed allowances made by Government are now paid. The origin of these money payments was in a claim, which these religious institutions had, to Pagoda merahs, or fees, being a certain percentage on the crop of villages. This was abolished by Government for obvious reasons of State, and fixed allowances were substituted.

The management of the Pagodas under the present system is bad, the chief defect being the entire absence of all control over the acts of the Committees. Public opinion, in the ordinary sense of the term, is unknown, and public spirit is not strong enough to make it any one's business to take up the question of the injuries now suffered by these institutions, which are in every one's mouth. The action of the Government in divesting itself of a responsibility, which, in the eyes of a native, constitute one of its prime duties, and establishing a system which has not worked well, and has inflicted grave injury, is looked upon, in common estimation, as a breach of faith,

Statement showing the fixed Receipts and Disbursements of the different Dévastánams in the Zillah of Chingleput.

Dévastánams.	Income.									Amount of annual expenditure.		
	Payable by Government on account of Resumed Merah.			Average from lands and other sources.			Total.					
Formerly under Government management.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Dévarájasvámi at Conjeveram ...	9,961	19	1	2,926	1	5	12,887	15	6	10,887	11	11
Ekámbaranádasvámi do. ...	705	4	2	1,085	4	6	1,790	13	8	1,786	12	0
Kámákshi Amman do. ...	1,401	11	2	1,450	13	1	2,852	3	3	2,512	5	2
Kodandarámasvámi at Madhurántakam	685	15	11	30	15	4	716	15	3	712	2	0
Vengádísvarasvámi do. ...	290	4	11	348	9	3	638	14	2	638	8	0
Prasanna Venkatésvarasvámi at Veiyavúr ...	367	0	8	328	11	2	692	11	10	690	0	0
Atshísvarasámi at Atchorvákam...	24	2	11	192	3	0	219	5	11	221	10	0
Védagirísvarasvámi at Tirukaleikunram ...	3,317	2	11	21	7	5	3,338	10	4	2,999	0	0
Marúndésvarasvámi at Tirukatsúr.	2,262	4	7	136	12	9	2,399	1	4	2,106	2	0
Narasingaperumál at Singaperumalkovil ...	2,083	15	3	41	1	7	2,125	0	10	1,835	13	0
Bashiyakar at Sríperumatúr ...	2,286	9	0	84	8	3	2,371	1	3	1,975	12	0
Tirumashi Alwár at Tirumáshi ...	1,533	0	11	1	15	2	1,535	0	1	1,422	11	6
Víraráguvasvámi at Tiruvallúr ...	1,301	3	0	4,813	14	10	6,115	1	10	5,477	12	0
Baváni Amma at Peddapáleiyam.	...	...	...	1,162	14	1	1,162	14	1	245	8	0
Palísvarasvámi at Tiruppalavanam	922	14	6	2,970	15	2	1,220	13	8	1,212	0	0
Kalliyánavaradarájasvámi at Kálattipetta ...	1,783	10	0	96	15	9	1,880	9	9	1,631	8	0
Agastisvarasvámi at Cholavaram...	...	...	...	314	8	0	314	8	0	300	0	0
Vadapúrisvarasvámi at Tiruvánkádu	...	...	...	391	8	0	391	8	0	350	0	0
Somésvarasvámi at Kollattúr ...	78	8	2	749	3	11	825	12	1	750	0	0
Kadasvámi at Tiruporúr ...	2,361	0	1	121	13	3	2,482	13	4	2,339	12	0
Stalasainasvámi at Mávallívaram	209	13	8	192	4	2	402	1	10	438	4	0
Nittiyakalliyánasvámi at Tiruvadandi ...	458	3	6	317	3	6	775	7	0	703	0	0
Vijiyaráguvasámi at Tirupakuli...	403	0	9	336	2	9	739	3	6	620	0	0
Batsavatsalasvámi at Tinnalúr ...	...	...	...	522	14	7	522	14	7	477	0	0
Tiruvalisvarasvámi at Tiruvalavéli	...	...	..	509	15	10	508	15	10	408	0	0
Adina Dévastánams, always under the management of Darma kartas												
Kareikristnasvámi at Ponnéri ...	1,258	13	6	1,593	14	7	2,852	12	1	2,115	0	0
Vijiyaviradarájasvámi at Báburáyanpétta ...	233	2	4	...	...	...	233	4	4	Not known.		
Adikesvarasvámi at Pondúr ...	43	12	1	...	...	...	43	12	1			
Tiyágarájasvámi at Tiruvánúr ...	170	10	0	...	...	...	170	10	0			
Kariyamánikiyasvámi at Chéyúr...	58	2	11	...	...	...	58	2	11			
Total...	34,102	10	0	18,066	12	2	52,270	6	2	44,846	3	7

Population and Castes.

The country of Tondeimandalam was, in Chola times, divided into 24 kottams or divisions, which were sub-divided into 75 nadus or districts containing 1,900 townships. Of these kottams, 14 fell within the limits of the present district, and, it has been calculated, that of the 12,000 Véllálan families, containing 60,000 souls, which were originally settled in them, 7,000 families, or 35,000 souls, was the proportion which colonized Chingleput. The ratio this tribe bore to the rest of the population, shortly after the British came into possession, was 1 to 6½, but allowing for known accessions to the population from the north, which must have taken place in the intervening period, 1 to 5 would be a much more probable estimate of the ratio originally obtaining. This would give a total population of about 360,000 persons, at the least, in the days of Hindu sovereignty, and would allow the low average of 158 human beings to each township.

The figures which form the basis for the above estimate are obtained from an inscription on Ekámbaranádásvámi's temple in Conjeveram, and from certain memorial Tamil verses quoted in 1814 by Mr. F. H. Ellis.

The census taken by Mr. Collector Place in 1795-96 falls wonderfully near this, if we remember his description of the depopulated state of the country, the effects of recent wars. He gave the population at 271,372 souls and the number of houses at 57,911.

In 1802, before the Permanent Settlement was introduced another census was taken, the total corresponding with that last given. The males numbered 139,560, and the females 131,812. There were 2,241 towns and villages.

In 1850-51 the total population is given as follows:—

Hindus	564,575
Mahommedans and others.	18,887
Total...	583,462

In 1859 it stood thus:—

Hindus	586,440
Mahommedans	11,491
Christians...	7,290
Total...	605,221

The number of houses was given as 93,310, and the population was divided into:

Agriculturists	335,530
Non-agriculturists ...	269,691

According to a census taken in 1866 the total population numbered 804,283. It was taken with great care and as much completeness as then existing circumstances permitted.

The next took place in 1871, and, as the people had, by that time, become accustomed to the operation, steps were taken to obtain accurate detailed information to an extent not possible before.

The total population was found to be 938,184, showing an increase of 16·6 per cent. The following are some of the chief results:—

Adult Males according to calling.

Agriculturists	152,990
Non-agriculturists	169,433
Total...	322,423

Races.

Hindus	914,812
Mahommedans	22,519
Eurasians	1,491
Europeans	1,753

Religions and Sects.

Hindus.		*Mahommedans.*		*Christians.*	
Sivites ...	464,307	Sunis ...	11,004	Protestants ...	3,477
Vishnuvites	434,558	Shiahs ...	4,738	Roman Catholics ...	11,679
All others...	821	Other sects...	7,450		
Total...	899,686	Total...	23,192	Total...	15,156

Very full information, embracing the various details of the census, will be found in the Appendix (Nos. i. & ii. & ii.-A). It may be mentioned that the three castes, which are still the strongest in point of numbers, and it is rather curious that their numerical importance should agree with their priority in point of time.

Pariahs	228,511
Vannians or Pallis	178,511
Véllálans	175,427
Total...	582,449, or

considerably more than half the population of the district.

The total number of Brahmins is 34,299.

A full list of castes and professions will be found in the Appendix. It is not necessary to enlarge on the general subject here. There are, however, certain peculiarities for which this district has become notorious, mention of which cannot be omitted.

The first of these is connected with the large weaving community settled in it. It is divided into two classes: 1st, silk weavers (Sáliyar); and 2nd, weavers of cotton (Keikalar). They have a separate caste organization of their own, and are evidently the remains of a distinct, and probably comparatively recent, immigration; but it is certain that they must have at one time possessed great privileges in religious affairs, permitted probably for reasons of State. Some of these still remain to them. They live in separate streets, and, even in Conjeveram, have appropriated certain quarters of the town. Conjeveram is looked upon as the head-quarters of the tribe, and from thence emissaries are sent out to the other colonies of weavers in the south of the Presidency to collect subscriptions for the common purposes of the guild, and to settle disputes which may have arisen in outlying communities.

They trace their allocation in Conjeveram to the time of Karikala Chola, whom they date in the 12th century. In the days of the Nabobs of the Carnatic they seem to have been frequently brought by their self-assertion into conflict with the authorities, and a story is current, which appears to bear the impress of truth, of their persecution by one Salva Naik (said to have been a Brahmin), the result of which was that large bodies of them were forced to flee from Conjeveram to Tanjore, Madura, and Tinnevelly, where their representatives are still to be found. They are violent partizans in the disputes between the *Right* and *Left-hand castes*.

The tradition is, that Karikalachola divided the people into these two parties, assigning 98 tribes to each, and appropriating to their use distinctive flags and musical instruments for use at festivals and funerals. This distinction, established at first for political reasons, or to prevent disturbances, has for the last several centuries been the constant source of contention, and has even given rise to serious tumults. When these disputes come to a head, the crisis is marked by one of the rival parties erecting a flag on the tower of a temple, apparently as a sign of defiance. The Keikalars, on the part of the Left-hand, adopted

this plan during a dispute in 1818, which gave rise to a serious riot, during which Katchapíswarasvámi's temple at Conjeveram was desecrated by outcastes, and the váhanams, or sacred carriages of the idol, mutilated. These parties have, however, become more sober-minded during recent years, and such disputes are now settled in the Civil Courts.

The *Valankei*, or Right-hand, the *Yedankei*, or Left-hand, consists of the following castes:

Véllálan,	Palli,
Kavarei,	Chetti,
Komati,	Keikalar,
Sáliyan,	Kammálan,
Kannadiyan,	Vániyar,
Koravan,	Chuckler,
Toddy-drawers,	Pallar.
Pariahs,	&c., &c.
&c., &c.	

The next caste peculiarity requiring notice is the disputes between the *Vadagalei* and *Tengalei* sects of Vishnuvites. These disputes occur everywhere, but the neighbourhood of the district to Madras, and other reasons, have given a much greater prominence to those in Conjeveram than elsewhere. The meaning of the terms is simply northern and southern sect; and this gives the clue to many of their differences. Till of late years the latter was in the ascendancy, but various circumstances, which it is useless to discuss here, have for the present reversed the positions of the sects.

The Vadagaleis are more strait-laced in doctrine, and place more reliance on form and ritual than the Tengaleis. The principal points of difference are—The Vadagaleis will not read sacred books, or chant, except in Sanskrit; while the Tengaleis, although revering that language, use their own vernacular also. The Vadagaleis believe in salvation being secured by good works; the Tengaleis assert it to be of grace alone. The former worship Lakshmi, the consort of Vishnu, as a goddess equal in power to her husband; the latter condemn this Sakti worship, and insist that the goddess can only intercede. The Vadagaleis revere Védántachári (a saint born at Conjeveram) as the last personification of the deity, while the Tengaleis address their prayers and praise to Manaválamahámuni, evidently a defiled Jain. Bathing in sacred waters washes away sin

with Vadagaleis, an end which the Tengalies say can be attained only by grace and by abjuring wicked deeds. Finally, the widows of the former sect go with their heads shaved, while those of the latter refuse to submit them to the barber, saying that their tresses are not due to their husbands.

Brahmin Vishnuvites are about equally divided between these two sects, but the majority of Vishnuvite Sudras are Tengaleis. Their disputes are, even now, carried on with much rancour, and have frequently, in regard to the Varadarája Temple in Conjeveram especially, occupied the attention both of the Civil and Criminal Courts. The rival parties have, however, become chary of putting themselves within the clutches of the Penal Code, and their energies are now, as a general rule, expended in Civil suits.

The Véllálars are divided into three sub-castes :—

1st. The Kondeikatti Véllálans, so named from wearing their hair tied in a knot like women, are *said* to have been found by Adondei when he conquered the country.

2nd. The Chola Véllálans came with him from Tanjore, but the majority soon returned, disgusted with the ungenerous soil.

3rd. The Tuluva Véllálans were imported by him from Tuluvadésam (Kanara.)

The last are now in the majority. To these three tribes in early Chola days the privilege of holding land was confined.

Their farm servants used to be oftenest Pallars, while the Pariahs attached themselves to the service of the Brahmins.

Superstition is, and always has been, very strong. The evil eye and devils are the great bug-bears. Many expedients are adopted to avert the first. Every vacant house and solitary tree contain the second. It is *de rigueur* for every maiden to be possessed once, at least a regular living is made by Brahmin and other quacks who pretend to exorcise these evil spirits. The people, though poor are extremely litigious, and frequently cripple their resources for life in prosecuting groundless claims, or in the defence of caste and religious privileges, of any invasion of which they are extremely sensitive.

As regards *morality* they are not better than elsewhere. The neighbourhood of the Presidency Town and the multitude of temples probably conduce to the debauchery of all kinds which prevails. The vice of drunkenness is not inherent in the Hindu, but there can be no manner of doubt that it is becoming increasingly common, and that Brandy and other European liquors are now consumed by the higher castes who formerly entirely abstained. The great elasticity of the Abkarry revenue, also, proves that there has been the reverse of a falling off in the consumption of arrack and toddy by the middle and lower classes.

In regard to other similar matters, the district much resembles others. Honesty, truthfulness, and, consequently, confidence between man and man, do not appear to be on the increase.

Agriculture.

This is, of course, the principal industry of the district. The following treatise was compiled at my request by Rámasvámi Ayyar, Acting Sub-Division Sheristadar, himself a Mirassidar and practical farmer :—

"In this district arable land is of three sorts, viz., wet, dry and Totakál or garden. In each of these three sorts, there are five different kinds of soil, viz., (1) red soil, (2) soil mixed up of sand and red earth, (3) soil mixed up of clay and earth, (4) soil mixed up of clay and sand, (5) black clayey soil. Each of these classes of land is made up of both superior and inferior kinds of soil. Different sorts of paddy are cultivated on wet or Nunjah lands; raggi, millet, varagu, maize and such like products are cultivated on dry or Punjah lands. Totakál are generally within village sites. Vegetables, chilly, tobacco and such other products are cultivated on Totakál lands.

"The cultivation of paddy on Nunjah lands is made in the following process. There are two modes in which paddy is cultivated, Séttukál and Puluthikál.

"In the first, the land is irrigated by water from tanks and channels, ploughed four or five times both lengthways and breadthways, and thus reduced to a puddle. The soil is then mixed with leaves and plants, dung, ashes, &c. This process is called manuring. The land thus prepared is again ploughed four or five times. The clods of earth are thereby broken up, and the land turned into regular mire. Also, the leaves and the manure become

rotten. A harrow is then drawn over the surface in order to smoothen it. Then seed-corn is put into a pot and steeped in water. Kept so for three days, it is taken out and sown broadcast in the field thus prepared while there is a little water in it. The next day, the field is drained and is left for four or five days to get dry. Within that time the seeds sprout up to the height of one inch. It is then watered little by little. The sprouts grow up gradually. If the field is regularly weeded, the growth will be commensurate to the fertility of the soil. Three merkals of seed of eight measures each are sown on an acre of land, and will generally produce a hundred merkals of paddy in return, if the growth flourishes.

"There is another mode of cultivation in which the seed is sown in a small plot of ground rendered miry, and is left to grow for forty or fifty days; and when it has shot up to about a foot high, the young rice is transplanted into the field where it is to grow, and which is ploughed and prepared for that purpose. The field is kept inundated for a considerable length of time, and the weeds are regularly plucked out. This third kind of cultivation requires four merkáls of seed for an acre. If too many seeds are sown in any portion of a field, the surplus plants are transplanted to other parts. This is common both to Puluthikál and Séttukál cultivation. Even this yields a good harvest. The grounds for this manner of cultivation by transplantation are that there is a particular season for the cultivation of every product, that it is impossible to plough all the fields and to sow seed therein in one and the same season, and that sowing in nurseries, taking place at the same time as the field that is regularly ploughed is sown, the transplanted cultivation gets ripe for harvest about the same time that the other fields do. This kind of cultivation by transplantation is very common in this district.

"Pulithikál, or dry seed cultivation, is commenced when the Nunjah land is wet with rainfall. It is then ploughed lengthways and breadthways four or five times. Then it is manured with dung, ashes, and other rubbish, and again ploughed four or five times, when the seed is sown. The growth is produced by the moisture of the ground. It is again left for a month and a half, or two, to grow in the moisture caused by rainfall, and not by irrigation. After this period the fields are kept constantly irrigated, weeds plucked out, and equal distribution of plants attended to. There

will be a good yield only if there should be sufficient rain between the sowing season and the time of irrigation, otherwise the produce will be but meagre. The principal points of difference botween dry seed cultivation (Puluthikál) and sprouted seed cultivation (Séttukál) are, that the former does not require irrigation for two months after sowing; and that the same affords greater facilities for cattle than the latter in point of ploughing. In some cases, before commencing both the above sorts of cultivation, sheep and cattle are folded in the fields to be cultivated. The fields are then ploughed. Indifferent cultivators, and those who hold lands beyond their capabilities, do not add to the fertility of the fields by using manure and leaves either previous or subsequent to tilling. This kind of cultıvation does not yield a good crop. If the soil is a very fertile one, there may be a pretty good crop. If the cultivation be only seasonable, it does not matter much, even if there be a little deficiency in manuring; there will still be a good crop. The chief descriptions of paddy cultivated on Nunjah lands in the district are, Samba, Kár and Manakattei. Of these Samba is of the best, its rice being white in colour. Kár ranks next. The third and the last is Manakat. The rice of the two latter is a little red. Of one and each of these sorts there are different kinds with separate names. The season of their cultivation and harvest, together with their names and the modes of their cultivation in this district, are clearly given hereinunder :—

SAMBA.

Number.	Names of the kinds.	Season of cultivation.	Period of growth.	Harvest Months.
1	Serumani or Polam Samba	...From July to Oct..	6 Months.	Jan. to March.
2	Sinna Samba ...	do	... 4 do	...Nov. to Jan.
3	Perum Samba ...	do	. . 7 do	...Jan. to April.
4	Vádam Samba ...	do	... 5 do	...Dec. to Feb.
5	Jádam Samba . .	do	... 7 do	...Jan. to April.
6	Red Goondam Samba ...	do	. 6 do	...Jan. to March.
7	White Goondam Samba ...	do	... 6 do	and so on. . do
8	Nír Vellai Samba.	do	... 8 do	
9	Three months' do.	do	... 3 do	

Number	Names of the kinds	Season of cultivation.	Period of growth.	Harvest Months.
10	Two months' Samba	From July to Oct.	2 Months.	
11	Thúyamulli	do. do	4 do	
12	Nílam	do. do	6 do	
13	Kádai Kalu-thán	do. do	6 do	
14	Sembálai	do. do	4 do	
15	Sírága	do. do	6 do	
16	Sugathás	do. do	5 do	
17	Kódai	do. May and June	5 do	
	KÁR.			
1	Vella Kár	May to August	5 do	
2	Mutta do	do	4 do	
3	Peram do	do	6 do	
4	Senga	do	6 do	
5	Peru Mosánam	July to August	6 do	
6	Siru do	do	5 do	
7	Karu do	do	5 do	
8	Pumbálai	do	8 do	
9	Íswara Kóvai	do	8 do	
	MANAKAT.			
1	Black Manakat	April and May	4 do	
2	White do	do	4 do	
3	Pichai Vari	do	3 do	
4	Mólai Karuppu	July and August..	4 do	
5	Pisini	do	4 do	

"Of the Samba kinds, Kodam Samba No. 17 is cultivated in the beginning of the cultivation year, *i. e.*, about May or June. This is, besides, generally cultivated in villages irrigated by river-channels, and in those watered by tanks containing the remains of the previous year's supply of water. The cultivation yields a good crop too. In many places a second crop is raised about the month of December or January on lands on which a first crop of Kodam Samba has been already raised during the year. All the other kinds of Samba are generally cultivated from the month of July onwards. Sirumany or Kalavan Samba and Chinna Samba, numbered 1 and 2 in the above list, are

Samba.

raised abundantly in this district. And the other kinds are raised in certain parts of this district to a certain degree. Vádam Samba and Jádam Samba, numbered 4 and 5, are raised in dry seed cultivation in great quantities. The vast extent to which they are raised is attributable to their not being so readily liable to wither even though rain fails. Whereas if the rainfall is short, or the lands get dry a little, the cultivation is seriously affected with regard to the other kinds. In places where there is not a large supply of water, 3 months' Samba and 2 months' Samba, numbered 9 and 10, are cultivated. They rarely yield a good crop. In many places two crops of Kár are raised in a year. Muta Kár and Perum Kár, numbered 1 and 2, are raised in this district in large quantities. The raising of the first crop generally commences about the month of May or June, and the second in December. The second crop is raised on the very same fields on which the first crop has been already raised. The various kinds of Mosánam, numbered 6, 7, 8 and 9 are cultivated to a good extent from the month of July, the season for Samba. Pum Pálai, numbered 8, is cultivated in the foreshores of tanks and pools just previous to the rainy season, and, even if water after rainfall stands to a height of a half or three-fourths of a yard, it shoots up higher than the level of the water and yields a good out-turn. Some of the species of Kár are raised to a slight degree in certain villages in dry seed cultivation.

Kár.

"Numbers 1, 2 and 3 of Manakat, the third class, are cultivated in a small scale about the beginning of the official year, *i. e.*, April or May in lands irrigated by wells, &c. In some villages when there is a sufficient supply of water, the above kind of paddy is cultivated by sowing seeds, or by transplantation, about the month of January or February in lands where a harvest of Samba has been reaped. This yields a tolerably good crop. Number 5 of Manakat, by name Pisini, is raised in dry seed cultivation on high level Nunjah lands. This grain is cultivated in dry (Punjah) lands which are not without moisture. No irrigation is required to raise this kind of paddy. Like Punjah crops, moisture alone contributes to the growth of this corn. The out-turn is not great.

Manakattai.

"Besides the above-said grains, sugar-cane and betel are cultivated on Nunjah lands. The mode of this cultivation is as follows :—

"*Sugar-cane.*—Sheep and cattle are folded on Nunjah lands which

are then ploughed "dry." They are ploughed and re-ploughed about twenty times to render the surface smooth and level. The land is then manured with dung and rubbish and laid out into plots. Thereafter sugar-canes are cut in pieces of a foot long, and then planted at distances of three-fourths of a foot. The land is then irrigated once in two days. They then spring and grow. After they are grown a little, the leaves are tied around the stem. By the tenth month they grow to a pretty good height and thereby become fit for harvest. They are then cut down, and the juice being extracted from them by a mill, it is boiled into jaggery and sugar. Sugar-cane is generally cultivated in the month of March or April, and cut in January or February. In this district it is cultivated only here and there and on a small scale.

Sugar-cane.

"*Betel.*—This creeper is cultivated during either the month of April or November. Two months previous to the cultivation, trenches of the form of water-channels are dug two feet broad and 1½ deep on Nunjah lands. Water is always kept standing therein. The spaces between two and two of these ditches are sown with Atti seeds after the soil is first turned up and manured with ashes and other rubbish. After the above seeds have sprung up a yard high, the betel creepers are planted in the intervals between every two of those Atti Trees. Till the time that they take root and spring up, they are hand-watered from the ditches seven or eight times a day, and thence-forth only twice. This process tends to make them spread luxuriantly over the Atti trees which they climb over.

Betel.

Punjah grains.

No.	Names of kinds.	Season of cultivation	Period of growth.
1	Varagu	...From July to Sep.	4 months.
2	Raggy	.. Do.	6 ,,
3	Cumboo	..From May to June	3 ,,
4	Maize	.. ,, Nov. to Dec.	3 ,,
5	Samai	.. ,, July to Sept.	6 ,,
6	Millet	.. Do.	6 ,,
7	Black gram	... Do.	5 ,,
8	Dhall	...From July to Sept.	8 ,,
9	Pulse	... do	3 ,,
10	Horse Gram	...From Sept. to Oct.	3 ,,

No.	Names of kinds.	Season of cultivation.	Period of growth.
11	Kárámani	...From Sept. to Oct...	3 months.
12	Wheat	. .	
13	Bengal Gram	...	
14	Mochaikottai	...	

OILY SUBSTANCES.

1	Gingelly	From May to July...	3 months.
2	Little Castor Oil Plant	...From July to Sep...	4 do.
3	Large Castor Oil Plant	... do ...	7 do.
4	Ground-nut	...From Aug. to Sep...	8 do.

PRODUCTS ON TOTAKÁL LANDS.

1	Chilly	...From Nov. to Jan...	4 months
2	Tobacco	...From Dec. to Jan...	4 do.

ROOTS.

1	Sémboo	...In July and April	4 months
2	Sweet Potatoes	.April ...	4 do.
3	Káranei	...May ...	8 do.
4	Turmeric	... do ...	8 do.
5	Radish	... do ...	2 do.
6	Ginger	... do ...	8 do.
7	Onions	...April and Nov. ...	5 do.

VEGETABLES.

1 Plantain	7 Cucumber
2 Brinjal	8 Avarai
3 Kothavarei	9 Podal
4 Bundaikái	10 Pírkánkai.
5 Greens	11 Págal
6 Pumpkin	

" The process of dry cultivation is as follows :—

The fields are turned up when moist after rain ; sheep and cattle are folded on them either after or before ploughing, or else accumulated heaps of dung and ashes are mixed with the soil. It is then re-ploughed so that the manure may mix with the soil ; seeds are sown when it is still moist, and after the seeds sprout the fields are kept constantly weeded.

"*Varagu.*—This is cultivated on all sorts of soil. There are two species of Varagu in this district that go by the names of Péru Varagu and Kuru Varagu. They both look alike. It is the former only that is raised on Punjah lands in this district in large quantities. Kuru Varagu is first sown in nurseries and then transplanted in Nunjah or Punjah fields, ploughed "dry" and laid out in plots, and watered once in ten or eight days, either from tanks or wells.

Varagu.

"*Kuru.*—It becomes ripe for harvest in four months. It is cultivated only in some parts of the district, and that to a small extent. This is boiled and used by the vulgar classes of people.

"*Raggy.*—This is cultivated on all sorts of land. There are two species of raggy, the one being cultivated on dry land by sowing, and the other by growing young plants in nursery beds and transplanting them into Nunjah or Punjah fields. It takes three months to ripen for harvest. The latter yields a better crop than the last-named. It cannot be boiled into porridge. It is reduced to flour, mixed with rice powder, or varagu rice, or with broken rice boiled into porridge before being used for food.

Raggy.

"*Spiked Millet.*—There is only one species of this article that is cultivated in this district, and it is grown in all sorts of soil. It is not raised by any other mode than by dry seed cultivation. This also cannot be converted into rice. This is ground into flour and then cooked as porridge.

Cumboo.

"*Great Millet.*—This is raised in great abundance in soils black and clayey, and it does not grow in any other soil. It is raised by dry seed cultivation. Christian Reddies, and Kammavárs who lately settled in this district, chiefly grow this grain. There are two species of Cholum, yellow and white. This is not boiled whole, but is reduced to flour. It is found only in some parts of this district.

Great Millet.

"*Samai Millet.*—This is a rare produce of this district raised in mixed clayey and sandy soils. It is cultivated in considerable quantities in seasons of drought. It fails when there is a heavy rain. It is used both whole and as flour. It is raised only in dry seed cultivation.

Samai Millet.

"*Black Gram.*—This is also a rare product of this district, but may be raised in all sorts of soils. There are two species, the one being called big, and the other small, gram. It is raised in Punjah lands

by dry seed cultivation. The big gram is something like a creeper. It is sown in several places mixed with raggy and some other grains. They all grow together and get ripe for harvest at the same time. It is baked into various cakes by the natives, and specially by the Brahmins. The produce of this district is not equal to the consumption of this grain by the cultivators themselves. It is sent to Madras in large quantities from the west, and the merchants and ryots of this district purchase it there.

"*Dhall* is raised in all sorts of soils though in small quantities. Although there exist various species of this grain, one only is cultivated in this district on dry lands. In some places it is sown mixed with Varagu, &c., in Punjah lands, and grows along with it, but is late in getting ripe.

"*Pulse.*—There are four species of this article severally called Pachai, Bengal, Tuluk and Pani pulse. They are all raised on Punjah lands by dry seed cultivation. Pani pulse is produced in larger quantities than the rest; it grows also in Nunjah lands. A little prior to the harvest of the Samba crop, the water is drained of; and, when the land is still a little moist this seed is sown, so that it sprouts before the harvest is reaped. After this, it grows from the moisture of the soil and the fall of dew. This article with all its species is consumed in large quantities by Brahmins.

Pulse.

"*Horse Gram.*—This is cultivated in dry lands. It can be raised on all sorts of soils. It is not produced in this district to any large extent. It is used as food for horses, bullocks, &c.

"*Kárámáni.*—No distinction of soils is made in the cultivation of this grain. It is produced in this district only to a small extent. In many places it is sown in dry lands, mixed with raggy. They both ripen and become fit for harvest at the same time. It is used generally by all classes of people.

Kárámáni.

Wheat, Bengal Gram and Mochai.

"These are not articles of cultivation in this district, but are imported from the west and sold here.

"The articles marginally noted are cultivated in this district for the extraction of oil. Of these, *Gíngelly* is raised commonly in all places. No distinction of soils is made in its cultivation. Two modes of cultivating it are in use in this district. By the one the seeds are sown in dry

Gingelly, Ground-nut or Castor.

lands after they are first ploughed "dry," and are left to grow in the moisture caused by rain. By the other which is adopted only in some places, the seeds are sown in Nunjah lands after they are first ploughed "dry," and after they have sprouted up, the fields are enclosed into plots, and are watered once in ten or fifteen days. It yields a good crop. The cultivation has to be made very carefully. It does not admit either a little excess of rain or a slight deficiency of it. If the crop is good, it is a very remunerative one. The oil extracted from it is useful for different purposes. It is not only used for anointing the body, but also as an ingredient for eatables and for lighting Hindu temples.

Ground-nuts.

"*Ground-nuts* are grown in dry seed cultivation. This plant grows in a sandy soil and in no other. It is principally useful for oil. It is also consumed by the common classes, and it is used for lights and torches in temples. The cultivation has been improving of late in this district.

"There are two species of *castor*. This plant is not produced to a great degree in this district. The oil extracted from it is used for lamps, also for medical purposes.

TOTAKÁL PRODUCTS.

Totakál.

"The mode and the season of their cultivation are described hereinunder. They are not only grown in Totakál lands, but also in Nunjah and Punjah, where there are wells and other sources of irrigation.

Chilly.

"*Chilly*.—This is cultivated in backyards and other Totakál lands, and is grown in all sorts of soil. The seeds are first sown and grown into young plants. Fields are ploughed "dry" and then watered. The young plants are transplanted into them, and kept watered at intervals of two, three or four days. They have a gradual growth from day to day, blossom and bear fruits which ripen. The ripened fruits are plucked and dried in the sun. Although the chilly is not cultivated in any considerable degree in this part of the country, still there is a good supply to meet the requirements of the people. This is used by all classes. It appears that a certain quantity is also conveyed to Madras from certain places for sale.

Tobacco.

"*Tobacco*.—This article is cultivated in this district in backyards and other Totakál lands only, requiring rich soil. The seeds are taken out, sown and grown into young plants. The fields are ploughed dry, then watered,

then enclosed into plots, and last of all the young plants are transplanted into them. They are watered once in three or four days. The plants grow gradually day by day. After they have grown for a period of three months, the leaves are cut down, leaving a quarter of a foot of the stem from the surface; dried in a place unexposed to wind, and prepared for use. The fields are again watered for the stems to grow. In a month they put forth leaves again. They are a second time cut down and prepared for use. Although it is not produced in this district in any considerable degree, still the yield is sufficient to meet consumption. It is used for cheroots, snuff, and chewing with betel-nut by the common people.

Sembu.

"*Sembu.*—Is cultivated twice a year in the months of July and April. Some cultivate it in Totakál lands, and others in Nunjah and Punjah lands. The seed-root is planted at intervals of a foot in fields ploughed dry and enclosed into plots. It is then watered, after which it sprouts up and grows. In four months it yields a good number of roots. This is grown in all parts of this district. There will be a good crop if the soil is sandy. It is used by all classes.

Sweet Potatoes.

"*Sweet Potatoes* are cultivated only in some villages. There are two species of this root, the one white and the other red. Runners grow out of the root which are cut into pieces of half a yard and planted in fields ploughed "dry," enclosed into plots and watered. They then take root and spread wide. In about four months, roots are formed underneath the ground. This is used by all classes of people.

Karanai, Turmeric, Ginger.

"*Karanai, Turmeric, Ginger.*—These are cultivated in backyards only. The process of cultivating them is the same as for Samba. These are also used by all classes of people.

Radish.

"*Radish* is grown from seed. It is planted in Totakál lands ploughed dry and enclosed into plots. Roots are formed in two months if the plants are regularly watered once in four days. It is cultivated in all seasons and mostly used by the common people.

Onions.

"*Onions.*—There are two species of this product, viz., Kár and Samba. They are cultivated only in some places in this district in Totakál and Punjah lands. Of these, Kár onions are produced in the following way:—the fields when

ploughed dry are enclosed into plots, and the seed-roots planted therein; they are then watered. By means of this process, the one onion planted produces in three months a bunch containing many. The process of cultivating Samba onions is as follows:—first, the seed are sown, and the young plants prepared; they are then transplanted in fields ploughed dry which are thenceforth watered; thus attended to, they produce roots in five months; they are then dug up. All but Brahmins use them in large quantities, and it is a very remunerative crop.

Plantains.

"*Plantains.*—These are cultivated in Totakál lands in many, and in Punjah and Nunjah lands in some villages. There are two seasons for their cultivation, viz., the months of January and July. The different species of this article are called respectively Ponthan, Rasthali, Bengal Válei, Navarei Válei, Red plantain, &c. The mode of cultivation is one and the same for all. And that is as follows:—In the land ploughed "dry," small round pits 2 feet deep, 1½ feet wide, are dug at intervals of three yards; and in them are buried the young plantain shoots, dug up from the roots of old trees. The land is then ploughed again. Some days after, the young plantains spring up to the surface of the ground, which is thenceforth watered once in two or three days. Constant attention is paid to weeding and manuring the above land. By this process, the plaintains grow to a height of two, three, or four yards, according to the fertility of the soil. In ten months they bear bunches of young fruits. Besides the one planted, other trees spring up also from its root, and bear bunches like the parent tree. Plantain trees live for two or three years, after which they wither. The green unripe fruit is used for making curry by all classes of people, and when matured is eaten as fruit also. The cultivation is very profitable.

"*Brinjals.*—First, seeds are sown, and young plants raised in beds. These are transplanted in lands ploughed "dry" and watered thenceforth. They grow and bear young fruits in the second month. The seasons for the cultivation are the months of January and July. Brinjals are used by all classes of natives.

Kottawarei, Pnndei.

"The dry lands are rendered into furrows and ridges, and watered. The seeds are then put in at distance of a foot. The lands are thereafter constantly kept watered, so that, in a month and a half, or two, the seeds grow into young

trees which blossom and bear fruit. These articles are used by all classes of natives.

"*Greens.*—There are two species of this vegetable which is commonly cultivated in Totakál land. Their respective names are, plucked and cut greens. In the lands ploughed dry and enclosed into plots, seeds of plucked greens are sown, which in a score of days or a month, spring up to a height of a fourth or half of a foot, if regularly kept watered. They are then used for purposes of curry. But if they are left unplucked and improved, they grow to a height of one yard, in which state they are called Kírei Tandu. The last-named are used by the natives. The cut greens are also cultivated in the abovesaid manner. They never grow to a great height, but creep close to the ground. A month afterwards they are cut about the top little by little, and used. When they are all once cut, they grow again and become fit to be cut a second time in ten or fifteen days. In this manner they yield produce for a space of three, four or five months. It appears that poor people who cannot earn their livelihood, use the above kinds of greens and others that grow spontaneously, to a great extent.

Cucumber, Kodai Pusini.

"These are cultivated to a considerable extent in the villages adjoining Madras. In some villages they are cultivated in Totakál lands, and in others in Nunjah lands. People generally dig small pits at intervals of four yards, fill them up with manure, and put the seeds in, and pour water into them. The plants grow creeping along the ground then blossom, and bear fruit. Some people live by taking the fruit for sale to Madras and other such places.

Pàkal.

"There are two species of vegetable, viz., Méri Pákal and Kómbu Pákal. Of these, Kómbu Pákal are not met with here in large quantities. They are cultivated in Totakál lands by digging small pits, and putting the seeds in them. These seeds grow into creepers which are made to spread over pandals put up for the purpose. They blossom and bear young fruits in the second month. The other, Méri Pákal is cultivated in Totakál and Nunjah lands by ploughing them dry, enclosing them into plots and sowing broadcast. The lands are then kept watered, so that these seeds grow into creepers which spread along the plots and bear young fruit in the second month. These Pákal fruits are used by all classes of natives.

'These are cultivated in Totakál lands by digging small round pits where the seeds are placed, then water is constantly poured into the pits and the seeds grow into luxuriant creepers which are made to spread, either over pandals put up for the purpose or on the roofs of houses, where they bear fruits.

Avarai,
Podal,
Malai Pusini,
Big Pusíni,
Pirkangai.

'*Trees.*—In this district, the trees marginally signified are planted on Punjah lands or Totakál, or on roadsides. A good profit comes from tree-planting, and it is for that, the ryots appropriate their backyards and other places to them. Some of these trees flourish well in certain places only. They are generally grown wherever suitable all over this district. In the Madhuránthakam taluk of this district the cocoanut trees are planted in great abundance on the sea-shore. That part of the taluk goes by the name of Edakeinádu, or left-hand country, and the yield of rents is large. They do not prosper so well in other parts of this district. The other kinds of trees grow generally in all places. The wood of some of those trees is used for building houses and agricultural implements.

Plantain,
Orange,
Narthan,
Lemon,
Bommadimas,
Almond,
Citron,
Cocoanut,
Nagal,
Palmyra,
Wild Olive,
Mango,
Indian Apple,
Tamarind,
Moonthiri,
Jack,
Guava,
Wood Apple,
Gooseberry,
Drumstick,
Pomegranate

Kullali,
Konnoi,
Pinnai,
Maruda,
Korikopalli,
Velan,
Arasu,
Kattudai,
Nona,

Banian,
Margosa,
Puvaraie,
Most (Asoka),
Fig,
Asairy,
Bamboo,
Elwan,
Casuarina.

'These trees can be seen in all parts of this district cultivated and growing wild. Many of them are grown along roadsides in backyards of houses and on dry fields. The wood is generally useful for building houses and for purposes of agriculture.

The undermentioned flowering plants are generally grown in the neighbourhood of Madras, Conjeveram and other places, where there are large temples, by people who make a living by selling them. Flowers are not generally grown in villages:—

Jessamine,
Mallei,
Jagi,
Samanti,
Sampanki,
Rose,

Kodisampanki,
Paninír,
Kusthuriputtai,
Alari,
Nanjávattai,
Parigáth.

Scented Leaves.

Kadenpachai, Tavanam,	Marugu."

OF THE CULTIVATING CLASSES.

The Mirassidars of this district are composed, almost exclusively, of the following castes :—

1. Siva Brahmins (Smartas),
2. Vishnu Brahmins,
3. Véllálans,
4. Kammavárs,
5. Reddis,
6. Kavareis,
7. Vannians or Pallis.

Nos. 1, 3 and 7 are Tamil-speaking, and Nos. 2, 4, 5 and 6 are Telugu-speaking castes.

Mirassi right is no doubt held by Pariahs and a few other castes, but the number of such cases is so small as to constitute an exception which proves the rule.

Brahmins and Véllálans very seldom themselves work on the farm. Indeed, the sastrams distinctly forbid a Brahmin to plough, and it used to be a recognised custom to make a deduction, called Bráhmanaminahá, from the Government demand against this class, in order to compensate them for the extra expense involved by this disability. The lands of Brahmins and Véllálans are generally cultivated by farm servants, either Pallis or Pariahs. They are paid either in money or grain, and often, in addition, are supplied with one meal in the house of their master. It need hardly be stated that they invariably live with their families in separate houses of their own. When a labourer is engaged, he always receives a sum of money as an advance. The master is quite willing to pay this, as he thereby gets the labourer into the clutches of debt, which prevents his leaving his service, and which is increased by further loans on the occasion of marriages or deaths in the labourer's family. The pay in grain varies from 3 Merkals (24 Madras measures) to 5 Merkals (40 Madras measures) *per annum*, and in money, it varies from Rs. 2 to Rs. 3½. During harvest also the labourer has the usual extras under the name of Kálavâsam, Púrakallam, &c., which vary in different localities from $\frac{1}{20}$ to $\frac{1}{10}$ of the

gross produce. In many cases, the females of the labourer's family find employment along with their male relatives and engage in all the operations of husbandry except ploughing and baling water.

In many cases these labourers have a small piece of rented land under their own cultivation, and almost invariably raise vegetables, tobacco, and such like in their backyards. Their position, though one of extreme indigence, is not, on the whole, a hard one.

The Muttahdars, Shrotriemdars, and Inamdars of villages are not usually "*landlords*" in the proper sense of the term, or in any other sense than that in which Government may be said to be the landlord of ryotwari land, although it is the word applied to them in the Rent Recovery Act (VIII of 1865). They have really no rights in the soil, except what Government possessed at the time it granted their Sanads, and they may be much more fitly described as permanent renters of the Government revenue, which resolves itself into the right to receive mélváram, or the share originally due to the Government, according to the Vára Dittam, or Tírvei, according to the Tarapadi, on land in the possession of the Mirassidars and other cultivators.

Their relations with the cultivators are not as satisfactory as might be desired, and suits under the above Act, which regulates these relations, are extremely frequent, and occupy much of the time of Revenue officers. The cause of this is entirely due to the want of interest these landlords take in the development of their villages, their neglect of irrigation works, and their concentrating their attention solely on screwing, often by illegal means, the largest possible present sum from their villages with a minimum outlay on the works on which the cultivation depends. The result is a state of constant irritation and bad feeling.

The relations subsisting between Mirassidars and their tenants is on the other hand, everything that can be desired, and between them a suit for rent is rare.

Brahmins and Véllálans very frequently let their lands to Pallis, Pariahs and others, receiving either Mélváram, or share as proprietors, or a Kappattam, money payment.

When the contract is for Váram, or payment in kind, the tenant generally has to meet all cultivation expenses and supply the farm stock, while the Mirassidar pays the Government kist. After deducting the Swatantarams due to the village artizans, the produce

is divided, the Mirassidar getting according to the contract between them, from 4½ to 7½ out of every 10 kallams of threshed grain, while the tenant takes the remainder and the straw, as Kudiváram.

When the Mirassidar pays the cultivation expenses, the tenant gets only two or three out of the ten kallams, and the straw goes to the former.

Cases are met with in which Mirassidars contract for so many kallams whatever be the outlay. This is rare.

When the rent is payable in money, the tenant meets the cultivation expenses and the Government demand, and pays for dry land (Punjei), a rent of from four Annas to one Rupee a káni, and for wet (Nanjei), from Rs. 1½ to Rs. 8. The averages are 4 Annas and Rs. 3, respectively.

The expense of cultivation is a very undecided question. The following gives data on which it is safe to rely, as they certainly do not understate the cost of cultivation or overstate the yield. They were collected chiefly for Mr. Banbury, the late Director of Revenue Settlement. Near Madras these expenses are naturally higher than elsewhere. They are based on the supposition that a plough and a yoke of oxen will cultivate seven acres of Punjei, or five acres of Nanjei. The cultivation of the first would cost from about Rs. 5½ to Rs. 4, and that of the latter about double, or from Rs. 8 to 11. For the lower classes of land the cost has been placed much lower, but the grounds for this are not apparent.

The different items entering into the calculation are :—

1. Ploughing Cattle.
2. Agricultural Implements.
3. Seed.
4. Manure.
5. Wages of Farm Servants.
6. Do. of Extra Labourers.

The out-turn varies, in dry land, from 600 to 100 Madras measures an acre; and in wet (Nanjei), from 850 to 160 Madras measures, according to the class of the land; and the Government kist ranges from Rs. 6 to 2 Annas in the former, and from Rs. 8¼ to 6 Annas in the latter. Under the new settlement now in progress, it is un-

derstood that there will be for wet and dry land altogether 17 rates, varying from Rs. 7½ to 4 Annas.

To estimate the profits of cultivation, let us take an acre of the highest class in Nanjei, and the one example holds good in proportion for all.

The gross average out-turn at 850 Madras measures is, at the present day, worth at least Rs. 30. Deducting Rs. 11 for expenses, some of which, if he works himself, go into his own pocket, and Rs. 8-4-0 for kist, there remain Rs. 10¼, or more than ⅓ for ryot's profit, and he has the straw besides. Straw commands a very high price at Madras, and it is believed that in many cases the sale of it more than cancels the cultivation expenses. Crops no doubt sometimes fail, but still in the majority of years the ryot clears from Rs. 2 to Rs. 10 per acre on all but the very poorest, and sometimes much more on the richest, soils, and, when it is remembered that, in years of total or partial failure, the Government remits its demand against him wholly or in part, as the case may be, the lot of the ryot is far from a hard one, and the cause of the steadily increasing material prosperity of the South of India is explained.

The average price of wet land is Rs. 72, and that of dry land Rs. 23, but the price of the former especially, owing to its very varying capabilities, is not fairly represented by an average. Good irrigated land sells for between Rs. 300 and Rs. 125 an acre.

The cultivation of the district is, as a rule, slovenly, the oxen are weak, small and starved, but owing to a market for everything being obtainable at Madras, and to the smaller cultivators being always able to find employment either there, or owing to the scarcity of labour in the district with their well-to-do neighbours, the ordinary ryots are not so poor as at first sight might appear. Besides their land, they nearly all have a milch cow or buffalo, and raise vegetables, &c., in the backyards of their houses.

The average amount *per* Patta is about Rs. 22, and the average holding about 9 acres. The holding is less, and the assessment *per* Patta greater than that of neighbouring districts to the north.

50 *per cent.* of the Pattas are below Rupees 10. Compared with seven neighbouring districts, this is a higher percentage than three, and lower than four of these, in which the average is 70 *per cent.*

Sydapet Farm.

This farm, which is about 245 acres in extent and situated five miles from Madras, was established in 1865, and its management vested in a Superintendent under the orders of a Committee. The farm was at first an Experimental one, intended to give a fair trial to English agricultural implements and processes. In July 1870 a portion of the estate, measuring 115 acres, was set apart for the purposes of a Model Farm, which was established with a view to ascertain what results could be obtained under an improved system of farming. The success, which generally attended the experiments made on the farm, induced Government in the following year to take it under direct management, which is now conducted by a Superintendent and two trained Assistants placed under the immediate orders of the Board of Revenue. The cost of this establishment and of such experiments as are made from time to time is met, partly by a grant from Government, and partly by farm receipts and contributions from certain Local Funds.

"Many important agricultural experiments" have been made on the farm and "some have produced encouraging results in indicat-"ing the general direction in which improvements can be effected "in the agricultural practice of the Presidency. Attention has "been given to sub-soil drainage, improved tillage, the restoration "of exhausted soils, economy and the proper utilization of irriga-"tion water: the fertilization of arable soils by the use of lime, "saltpetre, oil-cake, poudrette, and other manures available in "Southern India but now unused by ryots: the introduction of "new crops suited to the climate of India and adapted for cultiva-"tion under an improving agricultural practice, such as maize, "sorghum saccharatum, Carolina paddy, guinea grass, and other "grasses. New Orleans cotton, and other superior varieties of "cotton, tobacco of sorts, &c., the production of live fences in "view of affording protection, shelter and fuel, the introduction of "water-lifts, barn machines, carts, ploughs, cattle hoes, reaping "knives, &c., of improved construction, and the improvement of "similar kinds of machines and implements now in use in this "country, improvement of the live stock in the country by careful "breeding and feeding, and introducing and acclimatizing new "breeds."

From the beginning of the Experimental Farm, the training of agricultural apprentices formed a part of the work done on the farm. These apprentices, consisting generally of sons of pensioned Europeans and Eurasians, and Hindu youths selected from neighbouring villages, were stipended at from Rs. 15 to 25, and took part in the manual labor of the field in the same way as regular field hands, and were also employed as Supervising Overseers or Storekeepers. In 1871 a better paid (Rs. 40 a month) class of apprentices was started, to provide the necessary agency for carrying on the district farms, proposed to be established in different parts of the Presidency. The training imparted to either of these classes of apprentices, however, while it afforded the youths concerned opportunities for becoming familiar with various farm matters, was not calculated to fit them to aid in introducing a better agricultural system, unsupplemented by theoretical teaching in the class and lecture rooms. The Government accordingly in 1876 abolished the apprentice classes referred to, and authorized instead the establishment of a school of agriculture in connection with the farm. The instruction imparted in the school embraces a thorough study of agriculture and of such portions of Chemistry, Geology, Zoology, Botany, and the Veterinary art, as bear on the theory and practice of agriculture, farm book-keeping, hand-surveying and mensuration.

An agricultural exhibition was held on the Government Farm at Sydapet in February 1874. Exhibits were sent to it from all parts of the Presidency. There was a remarkably good show of cattle, most of which came from Nellore. The exhibition was, on the whole, a success.

The Exprimental Model Farm, established in July 1870, was brought to a close in March 1876; as, owing to the circumstances under which it was being conducted, no useful information could be gained from it of the kind it was intended to afford.

Manufactures.

Except weaving there are really no private manufactures of the slightest importance, and as regards it even, hand-weaving is under a cloud, as its days are numbered in India.

Weaving—There are 28,785 persons of the weaver caste in the district. Formerly the produce of their looms was much sought after. The muslins of Arni, the chintzes of Sadras, the dangari,

and men and women's cloths, made at Conjeveram, and the red handkerchiefs of Sattiyavédu and other places, which once formed staples encouraged by the East India Company, and on which not a little of their trade depended, are now almost things of the past. They have been elbowed out of the market in the competition with European fabrics, Manchester goods especially, and in regard to muslins and chintzes the very ability to make them has died out.

The principal articles now weaved are men and women's cloths, red handkerchiefs, and sometimes a coarse dangari or sheeting.

The weaving community has fallen into great indigence, for although a very industrious set of people, men, women and children all working together, they find that they cannot compete with machinery.

The Conjeveram taluq and town are their head-quarters, and there are a good many of them scattered about in the villages of the Madhurántakam and Saidapet taluqs. They are few elsewhere.

The red handkerchiefs are exported to the Straits Settlements, but the rest of the fabrics they make are for local use, and sale in Madras.

Salt.—The manufacture of salt is a very important industry, which gives employment to a large number of people on the coast. A full notice of it will be found in Chapter VI. The gross value of the produce is over a quarter of a million sterling *per annum*. The sale is a monopoly of Government.

Abkarry.—The last remark applies also to the manufacture and sale of fermented or spirituous liquors, a subject which is noticed in the same Chapter.

Working in Metals.—Metals are manufactured in various ways to supply local demands. There is a smith in nearly every village, who mends carts, makes and repairs agricultural instruments, such as sickles, mamoties, &c., and shoes bullocks. Some of these men are very quick at their trade, and, having worked in the Railway or coach-builders' workshops at Madras, are really clever workmen.

Workers in gold and silver abound, especially in temple-towns. Articles of personal jewellery for men and women, jewels and other ornaments for idols, and silver cooking and eating utensils for the

wealthy are made by them. The workmanship is rude, and exhibits little artistic skill.

Copper, brass and bell-metal articles are made by a sub-division of the same caste as works in iron. Pots, chatties, plates, lamps, trays, spoons, bells and other things required for domestic use and for devotion, as well as idols and ornaments, are manufactured in considerable quantities. There is nothing particularly good about the workmanship, and the articles seem to be entirely intended to meet local requirements. Purchases of such things are usually made at festivals where the sellers of these articles congregate, and spread out their wares in the streets, or on the street pials of houses. At the Grand Festival at Conjeveram a fair of this sort is held.

The total population of the castes engaged in working in metals is 23,778.

Paper-making is carried on to a small extent, principally in and near Conjeveram. The material used is old paper, and the process is that pursued everywhere.

Dyeing.—The dyeing of cloth and thread employs a limited number of people. The pigments are generally obtained from indigo and wild shrubs found in the jungles.

Oil is expressed from various roots, such as ground-nut, plants, such as gingelly and castor-oil, and fruit, such as that of the neem or margosa tree. The motive power employed is a yoke of bullocks, and the well known native oil-mill may be heard and seen at work in nearly every village of any size. Local requirements and the town of Madras supply the market for this commodity.

Indigo is grown and manufactured to a small extent, but the industry seems to be under a cloud at present. The vats and godowns, which are the private property of ryots, and are to be seen scattered over the Trivellore and Conjeveram taluks, are often found abandoned.

Trade.

As remarked elsewhere, the sea-borne trade of the district has been entirely monopolised by the Presidency town.

The inland trade is very limited, and is almost entirely restricted to cloth and the surplus grain produced, both of which find their way to Madras. Grain-brokers and wholesale cloth merchants are to be found in a few of the larger towns.

Weights and Measures.

These are various, and considerable confusion is the result of the native community in transactions, especially those in outlying villages, adhering to old weights and measures, while the accounts on Government, as well as the dealings of bazaarmen with the public in the towns, are according to those more recently introduced in view to securing uniformity over the whole country.

Old Weights.

10 Gold Star Pagodas = 1 Pollam, 1¼ oz., or 3 Tolas.
40 Pollams = 1 Viss or 3 lbs. 2 oz.
8 Viss = 1 Maund or 24 lbs.
20 Maunds = 1 Candy of 500 lbs.

or as revised by Government in 1846.

		lbs.	oz.	grs.
180 Grains	= 1 Tola =	0	0	6·58
3 Tolas	= 1 Pollam =	0	1	3·75
40 Pollams	= 1 Viss =	6	1	5·94
8 Viss	= 1 Maund =	24	10	15·51

Measure of Capacity for Grain and Liquids.

Cylinder.

		Diameter, Inches.	Depth, Inches.	Cubic Inches.
	1 Olluck	2·6	2·4 =	12½
8 Ollucks =	1 Measure	5·0	5·1 =	100
8 Measures =	1 Merkal	10·3	9·6 =	800
12 Merkals =	1 Kallam		=	9,000

The Padi in most general use in the district contains 100 cubic inches of water as above, but measures 4 inches in diameter by 8 inches in depth.

That lately introduced by Government contains 65·01 inches of water at 82° Fahrenheit, equal to 80 Tolas of dried rice.

The salt measures by which salt is received into store are the same as have all along been used, and which have been used until lately for sale also.

80 Tolas = 1 Seer.
40 Seers = 1 Indian Maund of 82⅔ lbs.
124 Maunds = 1 Garce containing 5·152 tons or thereby.

There is a measure called a Parah used in the sale of chunam only. It is a square, the sides of which measure 20 inches in length by 10 in depth, and it contains 4,000 cubic inches.

Land Measure.

1 Manei or Ground = 60 feet by 40 feet = 2,400 square feet.
24 Grounds = 57,600 sq. feet = 1 Káni.

The use of the above is confined chiefly to Madras and its neighbourhood. The land measure in common use in the district is as follows:—

1 Kole or Rod	= 24 feet.
1 sq. Kole or Kuli	= 576 sq. feet.
100 Kulis	= 57,600 sq. feet = 1 Káni.

A Káni is therefore 6,400 square yards, whereas an acre is 4,840.

640 acres = 484 Kánis = 1 sq. mile.

The acre is the land measure used by the recent survey and adopted by the Revenue Settlement Department. Decimals are used for all fractions of this unit. This is certainly a much more convenient method than the native one, which consists in dividing kánis, or kulis, into annas, thirty-secondths and even sixty-fourths.

COINS.

The coins in use are of course the same as those current all over British India. The circulation of the various old Hindu and Mahomedan coinages has entirely ceased.

For purposes of circulation, and in conversation, the names of old coins is still universally used to denote the particular sums formerly represented by them. The Gold Mohur was equal to 15 Rupees, the Pagoda to 3½ Rupees, the Big Fanam to 2½ Annas and the Little Fanam to 1¼ Annas. Up to 1846 the Government accounts were kept according to the following table:—

80 Cash	= 1 Fanam
42, 44 or 45 Fanams	= 1 Star Pagoda.

For cloth, &c., the English measures are in use.

EDUCATION.

The district possesses no school above the middle class, as it is called. The Presidency Town supplies the higher education to any extent.

Middle class schools, that is, schools which teach up to the matriculation standard, or are supposed to do so, are tolerably numerous. The following is a list of them:

The Saidapet High School.
The Free Church Mission School at Chingleput.
Do. do. at Conjeveram
Do. do. at Tiruvallúr.

The desire for education is great, but it is prompted, as yet, solely by the hope of making it a stepping stone to success in entering Government employ. Learning for the love of learning, or sending a boy to school in order to educate his mind rather than to cram his memory with facts, are things unknown. Government employment is the only goal, and it is more than doubtful if the vast majority of young men do not become within a few years after entering public life, almost as ignorant as when they went to school. Mere crammed learning is useless and soon forgotten; and the power to apply and really understand is not communicated along with the superficial knowledge of subjects, to pursue the study of which in after-life the young men have as little opportunity as taste.

A much more useful branch of education is now receiving the earnest attention of Government and the Local Fund Boards. It is ten thousand pities that Primary Education, the three Rs. as it has been appropriately called, was completely neglected till 1869, in favour of the hot-bed system of forcing into premature existence a few hundreds of Proficients and Graduates. Since 1871, the year of the introduction of the Local Funds Acts, efforts to repair former neglect, and to bring writing, reading and arithmetic in the vernacular to the door of every family in the land, have been unremitting. Fortunately there was a capital foundation to work upon. The village pial schoolmaster, who has been a power in the land from time immemorial, had lived on, and taught on, while every one else was thinking only of Special Tests and Degrees in Arts. The chapter on Local Funds gives some account of what has been done to improve the education he imparts, by the introduction of better books, simple educational appliances, and improved methods of teaching; and if these efforts are only steadily continued, the Chingleput District will soon be able to show a system of universal education as complete as that of the most advanced European countries.

As their name indicates, these pial schools are generally held on the street pial of a house, often the residence of the schoolmaster. But it is quite common to find them located in the porch of a temple, in a mantapam, or on the pial of a chattram. Sometimes, though more rarely, the schools are located in thatched buildings, held on rents varying from one rupee and a half down to four annas.

In almost every case the masters are persons of very slender attainments, who, either from inability to obtain a better means of livelihood, or from laziness, select teaching as a means of earning their bread. As regards moral character, they are certainly not superior to the generality of their countrymen. There are exceptions, but as a general rule these people can only read, write, and cypher, and explain books on Hindu mythology and religion.

About 88 *per cent.* of the village schoolmasters are Sudras, 11 *per cent.* are Brahmins, and the remaining 1 *per cent.* is composed of Mahommedans and Christians.

The bulk of the pupils attending these schools is composed of little children who are sent there, not so much to learn anything, as to leave their mothers free to attend to their domestic duties, and of boys whose parents do not require for their sons any education other than is necessary, to enable them to transact the daily business of the shop or the farm. Those for whom a more liberal education is intended are, in most instances, sent at once to the Primary Classes of the Institutions at the Presidency, or one of the towns of the district, where they eventually pursue more advanced studies. In the few cases in which Pariahs and the very low castes are admitted, a separate building is provided. The boys of all the other castes read together.

The instruction given enables boys to read their vernacular well and to write a fair hand, and it includes the four rules of arithmetic, with proportion.

The apparatus employed is at first sand spread on the floor, on which the characters are traced with the finger, and afterwards the style and palmyra leaf are introduced. Pens, paper, and slates are also in use. These are supplied by the parents of the boys.

The age of the pupils ranges from 4 to 15 years.

The school day is divided into three parts, each consisting of from 2½ to 3 hours. Holidays are allowed on the occasion of all public and domestic festivals, or ceremonies, and on the Full and New Moon days. Discipline is enforced by castigation with a rattan on the hand. The course of instruction generally occupies from 2 to 5 years.

The fees vary from 2 Annas (it is sometimes, but seldom, less) to 6 or 8 Annas *per mensem*, and a master's earnings range as low as Rs. 2 or 3, and seldom or never exceed Rs. 10.

Besides these regular emoluments, the master has perquisites. During fifteen days of October he parades his scholars through the village singing, playing, and dancing, and it has become customary for the parents to make him presents. In many cases also each boy has to bring daily a cowdung cake, and once a month an anna's worth of oil. By this means the teacher obtains firing and lights *gratis*. On the occasion of domestic festivals, also, rich ryots never forget him, when making presents.

A fee for admission is sometimes charged when a boy first joins the school.

Such was the Pial School system when the Local Fund Act came into force. At that time there were about 900 in the whole district, of which only a fractional part had been brought under inspection. In fact, little or nothing was known concerning them.

At the period in question there were in the Chingleput Circle, for instance, 435 such schools. 182 of these were in the Conjeveram taluk, 125 in Chingleput, and 128 in Madhurántakam. Only 77 of them had ever been inspected, and only 32 received Results Grants in 1870-71.

Contrast this with the Circle Board's work in 1874-75. It must be remembered that the work done would have been indefinitely greater but for want of funds, which the Government did not find itself in a position to increase. There were then 995 inspections made of 321 schools, 204 of which received grants-in-aid to the extent of Rs. 7,952.

In a few places, notably in Conjeveram, there are, in addition to the various schools described above, schools for instruction in Sanskrit. These are conducted and attended by Brahmins exclusively.

The following table gives full educational statistics for the whole district for the year 1874-75:—

Circle.	Range.	Deputy Inspectors.	Inspecting Schoolmasters.	Class of School.	Schools under inspection.	Number of Scholars.	Increase during the year. Schools.	Increase during the year. Pupils.	Amount of Grants sanctioned.
Saidapet.	Saidapet	1	1	A. V.*	23	550	10	149	Provincial Funds ... 278- 0-0 Local Funds ... 4,285-12-0 Rs... 4,563-12-0
				V.*	86	1,973	21	306	
	Ponnéri		1	A. V.	7	198	3	92	
				V.	61	1,149	22	328	
	Tiruvallúr		1	A. V.	13	279	1	— 73	
				V.	76	1,341	20	555	
		1	3		...	...	...	...	
	Total for Saidapet Circle	...	...		266	5,490	87	1,357	
Chingleput.	Municipality of Conjeveram ...	1	1	A. V.	4	143	1	6	Provincial Funds ... 632-4-0 Local Funds ... 7,952-4-0 Municipal Funds ... 799-0-10 Rs... 9,383-8-10
				V.	26	127	...	— 35	
	Taluk of Conjeveram		1	A. V.	7	272	...	10	
				V.	72	1,656	8	139	
	Chingleput Taluk...		1	A. V.	7	167	— 2	19	
				V.	73	1,778	12	167	
	Madhuránkam do.		1	A. V.	9	254	1	19	
				V.	102	2,238	32	603	
		1	3		...	...	...	...	
	Total for Chingleput Circle	...	...		300	7,335	52	890	
		2	6		...	...	...	...	
	Total for Chingleput District	...	...		566	12,825	139	2,247	Rs. A. P. 13,947-4-10

A. V., Anglo-Vernacular. N., Vernacular. A minus sign (—) indicates a decrease.

It will be observed that the Municipality of Conjeveram is included in the above statistics. The discrepancy between the total number of schools, mentioned elsewhere as being under inspection, and that entered in the above table, is caused by the exclusion from the latter of schools closed, or withdrawn from inspection, during the year.

The conversion of some of the schools into Anglo-Vernacular institutions is a recent result of the increase of Results Grants, and is caused no doubt by the demand for a knowledge of English, now so general. A good many little boys, of course, would be retained

with their parents to attend an Anglo-Vernacular school, who would otherwise have to be sent off to one of the large schools at the Presidency, or elsewhere, to begin English.

The great drawback to the Result Grant system is its want of permanence. A school is opened in a tract where education is backward, it is brought up to a fair standard of efficiency, and the master draws his grants accordingly for a couple of years or so. The mine is, however, then becoming exhausted, and pupils cannot be presented for examination as quickly as at first, so, having heard perhaps of another tract in want of a school, he moves off there, and closes the one he had first so successfully opened. The only means of meeting this difficulty would be for Boards to re-organise a certain number of the best schools, according to their means, and keep them under inspection by paying the master partly by monthly stipend, and partly on the results of a yearly examination of the pupils.

The plan proposed would have farther advantage in this, that it would prevent disappointment, and the danger of a check being given to education, which is inseparable from the present system. An unlimited invitation is now given to submit schools for inspection, but the money available for grants is limited. The result is, that grants are obtained through the sheer chance of the inspecting officer's movements, or by favour, but there is no guarantee that permanence will be encouraged, even by taking the schools according to their seniority on the Grants-in-aid list. Considerable disappointment is caused; but it might easily be, and should be, avoided.

As to the condition of the people of the district generally regarding education, little requires to be said. Backward in all else, it may compare perhaps favourably with some others, owing to its neighbourhood to the Presidency Town and the schools and colleges there, and it is moreover well supplied with middle class schools of its own. This remark applies chiefly to the higher education which does not touch the masses. Ability to read and write a little is, however, among even the old school of well-to-do ryots, general. Those who have not received this small *modicum* of instruction, are able to sign their names at all events. Their labourers are almost without exception entirely uneducated.

Female education is represented by six schools. Although merely a beginning, the ice has been broken, and Brahmin girls belonging to respectable families may be seen reading in the Female School opened by the Free Church Mission in Chingleput, which is the best arranged and managed. It is located in a separate building in the heart of the town, and therefore near the houses of the girls, and it is presided over by a matron. This school was opened in order to take advantage of a spontaneous movement in favour of Female Education among some of the native officials, vakils, and leading inhabitants of the town.

A Statement showing the progress of education for the last ten years will be found in Appendix A, No. 19.

General condition of the people.

The state of the district may be described as one of great backwardness in every way. Agriculture slovenly, manufactures and trade crushed, and the people poor. The causes for this are various, but the chief is one which might be expected at first sight, to have an opposite tendency. The neighbourhood of the Presidency town, which the people have not yet learned to turn to their real advantage, is at the bottom of most of the unsatisfactory conditions, which have caused the district to be described with too much truth as the "most backward in the whole Presidency."

The chief landowners, some holding Government appointments, live in Madras, either wholly, or in great part, and the district is thus deprived of a capital town of its own. Living there is costly, and expensive tastes are formed, for the gratification of which the farm or estate is rack-rented, and expenditure for its improvement, or even for its maintenance in fertility, curtailed. Little interest in good farming is shown by the rich and well-to-do, and the cultivation, being left to a great extent in the hands of ignorant people, who rarely leave their villages, is retrograding rather than advancing.

The effect is disastrous, for the land is generally too inferior to stand bad farming without resenting the neglect. If there is any tract in the Presidency where high farming is a necessity, it is Chingleput. Yet it is the worst in this respect, and the out-turn of the crops is lower than anywhere else. The poverty-stricken Páyikâri tenants of the absentee Mirassidars, with a precarious tenure and a rack-rent to pay, have as little inducement as know-

ledge to improve the land. The straw and the cow-dung (the latter in the shape of bratties for firewood) are carried off to Madras, where they command a ready sale. The farm stock is thus left, without the fodder required during the dry season, to pick up what sustenance it can on the arid plains round the villages, and the soil is deprived of what is required to maintain its productive power.

All efforts to improve the breed of cattle will be useless, until the native farmer is made aware that good cattle will serve his purpose better than bad ones, and that it is therefore worth his while to keep the straw to feed them with, or else to grow fodder crops. In regard to the conversion of cow-dung into bratties, this is an evil, which, in some other countries, would very speedily be put a stop to by legal enactment. A great deal might be done to lessen it, by taking up the question of fuel reserves in real earnest, so that the people might find it more convenient and cheaper to use firewood than to make or buy bratties.

The Mirassi system is another cause. Under a system of recognizing as in being, rights which, as shown elsewhere, have not only become extinct, but are hurtful to the community, the Mirassidars have been permitted to assert claims fatal to improvement. By this means when an outsider, or Páyikári, that is, any one not possessing a recognized share in a village, applies to the Revenue authorities for waste land, the Mirassidars have been in the habit of successfully opposing his entrance by exercising their right of taking it themselves, and when the trick has succeeded, relinquishing possession until another similar attempt is made to bring it under cultivation, which is followed by a repetition of these tactics. Nothing would be easier than to put a stop to this by demanding security for the payment of the revenue, or, at least, taking care to make the Mirassidars pay the kist for the year they took the land up. The evil attained a climax 10 or 12 years ago, when it was found that Rs. 2,02,670, or 16·55 of the total land revenue of the district, had been remitted as waste, one large ryot alone receiving Rs. 1,855 as remission for preventible waste in his holding. Remissions on this account have been more closely watched of recent years, but still the evil remains, as Mirassidars have often sufficient interest with the authorities to prevent the collection of revenue on lands so taken up by them, in the hope, that in a bad year, when remissions are granted on a liberal scale, their balances will be written off with the view of relieving them from the pressure of an unfavourable season.

The above causes also bring about a state of chronic arrears, and it has become quite the fashion in the Chingleput district to ignore the punctual payment of the assessment according to the instalments (kistbandi) fixed by Government. The money is spent in Madras by some, and in useless expenditure at feasts and ceremonies by others. A few, who can well afford to pay, even lend it out at interest. The consequence is that this district is notorious for its heavy arrears of revenue, and the extent, to which coercive process by distraint and sale is resorted by the authorities, is far in excess of any other in the Presidency. For instance in 1871-72 over 38 *per cent.* of the Pattadars were in default, and their property under distraint.

In 1871-72 and 1872-73 the total revenue stood at Rupees 22,17,474, and Rupees 23,76,276 respectively; coercive process was issued for arrears amounting to Rupees 4,10,717 and Rupees 3,34,936, and sales of land and moveable property actually took place for the recovery of Rupees 1,17,285 and Rupees 1,15,722.

The state of matters in Zemindari and other estates, between the "landlords" and the ryots in them, is quite as bad as that above described, and the general condition of the cultivator is even worse.

A considerable part of the improvidence and poverty which exist, can no doubt be traced as a result of the terrible sufferings undergone by the people during the wars of the Carnatic, and especially the fearful devastation of the district in 1780 by Hyder Alli. Habits, formed during such misfortunes, are too often ineradicable without the adoption of exceptional measures, such as have not yet been tried.

There must be something very far wrong in a system which produces such miseries. The evil is not alone due to any excessive pressure caused by over-assessment. The land-tax is generally moderate enough. The mischief lies largely in the vicious habit of absenteeism which has taken fast hold of the Mirassidars, most of all in a system of administration which fosters it, produces bad farming and a system of living from hand to mouth, and prevents energy and capital being brought to the cultivation of the soil. In short, owing to one cause and another, we have not at present got the proper style of men as landlords, and we are ourselves greatly to blame.

Space does not permit of the further discussion of this subject. In Appendix D will be found certain papers connected with a matter, to which the attention of the Secretary of State was drawn a few years ago. The compiler sees no reason to modify the views therein expressed by him.

CHAPTER III.

TOPOGRAPHICAL.

SAIDAPET TALUK.

Area and Extent.—The SAIDAPET TALUQ contains 21,910 acres and 342 square miles.

Boundaries.—It is bounded on the east by the Bay of Bengal, on the north by the Ponnéri and Tiruvallúr Taluks, on the west by the Tiruvallúr and Conjeveram Taluks, and on the south by the Chingleput Taluk.

Soil and Characteristics.—The soil is of various qualities, being as a general rule, better in proportion to distance from the sea. Sand, red ferruginous loam, and alluvial soils represent the degrees of progressive fertility. The rainfall, much less than that of Tiruvallúr, but still high for the East Coast, averages 42 inches. The general appearance of the country is flat and uninteresting, but here and there the otherwise flat expanse is studded by ridged or conical hills of no great elevation, on many of which we find either a pagoda or a bungalow.

Number of Villages.—The total number of separate villages is 284, of which 209 are Ryotwari, 46 Shrotriem and Inam, and 20 Zemindari. Of the remainder, one is permanently rented out, and another leased for 30 years. Three more are Grant and Jaghire, one is occupied by the Government Farm near Saidapet, another is occupied by the Country House of the Governor at Guindy Park, and two are Cantonments.

Population and Caste.—The total population according to the Census of 1871 was 186,238, being an increase of 18·04 per cent. on that of 1866. Of these, Hindus, including Pariahs and Jains, account for 173,635, Mussulmans for 8,164, and Christians for 4,403. The various castes of Hindus are represented by very much the same proportions as elsewhere in the district, but the neighbourhood of the

Presidency Town, and the presence of a large body of troops in the three cantonments of Palaveram, St. Thomas' Mount, and Poonamallee, introduce a Christian element very much larger than elsewhere. There are close upon 7,000 Christians, of whom 2,836 are natives, chiefly Roman Catholics. The Protestants, mostly Europeans, number 2,937. Of the total population, 35,067 persons are males actually engaged in agriculture, leaving a *residium* of 151,337.

Rivers and Irrigation.—The rivers that flow through the taluq are:—

1.—The Cortelliar, which falls into Ennore backwater.

2.—The Cooum, after supplying by channels the Chembrambakam tank and many other villages of the taluk, flows through the Town of Madras to the sea.

3.—The Adyar, which also falls into the sea to the south of the suburb of Madras called Mylapore. It does not contribute directly to the irrigation of the taluk being a mere drainage stream, but water is raised by baling to a small extent.

4.—The irrigation of the taluk is tabulated below according to source, extent and revenue.

		Number of Works.	Total area of Ayacut.	Holding of Fasli 1281.	
				Extent.	Amount.
					Rs.
Irrigation from	Tanks	198	46,745	37,751	135,746
	Smaller tanks	109	6,020	4,422	12,839
	River channels	4	623	495	1,524
	Kassams (springs)	49	771	562	2,339
	Brooks, deep pools with springs, &c. ...	2	537	273	589
Baling from	River	1	22	22	110
	Kassams	11	367	228	1,046
	Wells (Government)	6	81	55	255
		...	55,166	43,808	154,448

The only two works of any importance in this taluk are the Red Hills and Chembrambakam tanks.

The former of these depends for its supply, on a channel taken off from an anicut across the Cortelliar at Véllúr Támbrapákam. The water thus obtained flows, first into the Cholavaram tank, a large reservoir in the next (Ponnéri) taluk, and then, through a regulating sluice at the southern end of the embankment, it falls into a

channel excavated for its conveyance to the northern end of the Red Hills tank. This last immense work consists in the heightening and strengthening of an old bund. It irrigates 12,174 acres in 50 villages, bearing an assessment (according to the new settlement) of Rs. 39,111. At the southern end of the embankment there is a sluice which supplies the town of Madras with water, for which the Municipality contributes Rs. 32,000 annually. The total cost of the whole work on this project, not, of course, including the Madras water-supply beyond the above sluice, is stated as Rs. 10,39,175, and the total *nett* revenue is equivalent to interest at 5¾ *per cent.* on that sum, but it is feared that Mr. Banbury, the late able Director of Revenue Settlement, was correct in expressing a doubt as to whether the above figures include the whole amount properly debitable to capital.

The Chembrambakam tank lies in the south-western portion of the taluk and derives its supply from an anicut thrown across the Cooum at Korattur through the "new Bungaru" channel. It irrigates 10,650 acres in 36 villages, yielding a revenue of Rs. 55,995 according to new settlement. The total outlay was Rs. 4,14,000, and the return in interest as stated by Mr. Banbury, who makes a similar reservation as in the case of the Red Hills tank, is placed at Rs. 17,297, or 4⅛ *per cent.* It was, like that tank, an old work extended and improved.

Crops.—About 22,000 acres are under various dry crops, of which 31·69 per cent. or 7,000 acres are under paddy, irrigated by Picottah chiefly. Over 38,000 acres are under "wet" crops on nearly 35,000 of which paddy is raised.

The only noticeable feature under this head is the taking up of hitherto unremunerative sandy wastes at the sea-side for Casuarina plantation. This tree flourishes on such soils, and being a quick grower, and commanding a ready sale as firewood, its cultivation has, since 1862-63, been a favourite form of investment for the surplus capital of Europeans, Eurasians and well-to-do natives in Madras. The land is given by Government rent-free for 10 years, after which it is liable to an assessment of Annas 12 and Pies 4 per acre.

Manufactures.—Weaving is carried on in several villages, but only for the supply of local wants. In one or two villages, however, red handkerchiefs and Mussulman cloths are manufactured for export, and find their way chiefly to Penang and Singapore.

Communications.—Surrounding, as it does, the Presidency town, the Saidapet taluk is better supplied with roads than any other taluk in the Presidency. The chief are the Great Southern Trunk Road, the High Western Trunk Road, and the Great Northern Trunk Road, the names of which indicate their direction. Water-carriage also is not wanting through the low-lying sandy tracts on the coast, by two canals which fortunately the Government has now seen its way to connect through Madras. This work has been executed by famine labour in 1876-77. The terminus of the northern one is at a basin near the Black Town, and of the other at Homes Gardens, Saidapet.

Saidapet is a village on the Mount Road, five miles from Fort St. George. Since 1859 the head-quarters of the Collector have been fixed here. His office and Treasury, together with the offices of one Assistant Collector and the Treasury Deputy Collector, are located in a building called Homes' Gardens, which has been recently much enlarged and improved. The central depôt for salt from the south is at the same place.

In this village are situated the Local Fund Dispensary, called after Parvati Varadhani, the deceased wife of a large contributor to its funds, as also the Saidapet High School, a proprietary institution, now also under the Local Fund Board, where a good "middle class" education is given.

The total population is 2,989. The largest caste is represented by the weavers (720.)

Guindy is about a mile and a half south of Saidapet. The Governor of Madras has an extensive Park and country house here. The Guindy Jail for short-sentence prisoners and the Saidapet Taluk Kacheri are situated at the same place.

Between Guindy and Saidapet lies the Roshanbagh Estate, now called the Government Farm, where experiments are made and instruction given in agriculture. Its total acreage is 342, all of which, however, is not under the plough.

Poonamallee is situated on the High Western Trunk Road, thirteen miles due west of Madras, and four or five north of St. Thomas' Mount.

It contains a total population of 4,733, and is the head-quarters of the sub-division of the Saidapet Taluk under the charge of a Deputy Tahsildar and Sub-Magistrate. A Cantonment Joint Magis-

trate and a District Munsiff also hold their Courts here. It was established as a Cantonment for the purpose of receiving European recruits and invalids, a purpose for which it is admirably suited, owing to its perfect drainage and general salubrity. It contains barracks calculated to accommodate 500 men. Four hundred yards to the east of the cantonment, which is about half a mile square, is the old fort of Poonamallee, now used principally for godowns for stores and for an hospital. It is a Mahommedan work, 175 yards long, 112 broad, and is surrounded by a rampart 18 feet high. It was of considerable use for holding the country, both towards Madras and Conjeveram, during the wars of the Carnatic as will be seen on reference to the historical notice of the district.

"*Saint Thomas' Mount*" is situated a little over eight miles from Madras in a southerly direction. At the summit, which is 220 feet above sea-level, is a curious old Church dedicated to "The Expectation of the Blessed Virgin." It measures 109 feet by 78, and was built by the Portuguese in 1547, but now belongs to the Armenian Catholics. The hill itself is composed of green stone and syenite, and is ascended by masonry steps, also the work of the Portuguese.

On the plain, at the eastern side of the base of "The Mount," lies the military cantonment bearing the same name. It is the headquarters of the artillery in the Madras Presidency, and the station of a brigade of field artillery, and there are the usual neatly built barracks, offices, hospitals and stores, necessary for such a purpose. The bungalows of the officers and others with their, in many cases, trimly-kept gardens, give the place a pleasant appearance. The bazaars and the native huts are hidden away to the eastward, which adds to the favourable impression made on the visitor who sees it for the first time.

The Church standing at the southern end of the parade-ground is one of the best-looking edifices of its kind in the country. It is seated for 500 men, and 80 officers and their families. There are, besides, a Wesleyan Chapel at the foot of the Mount steps, a Roman Catholic Chapel for the European troops, and another small Roman Catholic Church, 74 by 25 feet, built in 1764 by the boatmen of Madras and dedicated to the "Presentation of the Blessed Virgin." The total population of the Mount is 15,480, of whom 918 are Europeans and 447 East Indians. The other principal castes and nationalities are Mussulmans 1,928, Pariahs 3,700, Véllálans 2,549 and Pallis 1,802. The soil is gravelly and the health of the station is exceptionally good, cholera rarely being epidemic.

Saint Thomas' Mount, however, figured in British history long before it was made a cantonment. The battle of the Mount fought on the 7th February 1759 was one of the fiercest struggles of the Franco-British wars in India. Captain Calliaud had been summoned from the south to assist in raising the siege of Madras. He took post at the Mount with his right at a deserted little temple at the N. E. of the present parade-ground, and his left supported by a house called Carvalho's garden, where he posted four pieces of cannon. His troops included the contingent brought by the Company's partisan Mahommed Issuf and consisted of 2,200 horse, 2,500 foot and six cannons. Of these, however, only 1,500 natives, 80 Europeans and 12 artillerymen were possessed of the slightest discipline. Lally's forces aggregated 2,600, half of whom were Europeans, and all disciplined. He had, besides, eight guns possessing a great superiority in weight of metal. The fight lasted from early morning till 5 p. m., when the enemy, to Calliaud's intense relief, retreated. The latter had ammunition sufficient to have lasted for about a couple of minutes more.

On the 29th March 1769, Hyder Alli, who had marched within five miles of Madras, met Mr. Dupré, the Senior Member of Council, and here the disgraceful treaty of the 2nd April was signed.

In 1774, at the suggestion of Colonel James, the Mount was established as the head-quarters of the artillery.

In August 1780, a well equipped expedition of all arms, consisting of 2,200 men, 1,200 of whom were Europeans, 800 being men of the 73rd Highlanders, started from the Mount to assist Colonel Baillie in resisting Hyder and his son, who were again ravaging the Carnatic. After this force had marched some way towards Conjeveram, news was brought of the complete destruction of Baillie's detachment, and it consequently retreated on the Mount, harassed during its backward march by countless swarms of Mahratta horse. During its absence, only 5 companies of sepoys and 4 guns had been left for the protection of the Mount, and temporary earthworks were raised to strengthen the place against attack. These have long been levelled, but a slight depression crossing the plain midway between Palaveram and the Mount, indicates the position of what went by the name of the Mahratta Ditch.

Palaveram lies 3 miles south of St. Thomas' Mount. It used to be called the " Presidency Cantonment," native troops being kept here for garrisoning and protecting the Presidency Town. The lines

were constructed for four regiments, but of late years seldom two, and generally only one, regiment has been quartered here. The lines and barracks are well built and drained, sloping towards the Adyar. The lower portion of the cantonment is, however, liable to be flooded when that river is in high fresh. The houses of the British residents are mostly tiled, and as a range of hills stand between the sea, four or five miles off, and the station, the temperature is high. The place, however, is far from being unhealthy, and the water is good and abundant. There is a bungalow on each of the two peaks of the range in question. The height is between 400 and 500 feet.

Palaveram is a place of residence for European pensioners, and has a Cantonment Magistrate's Court. Total population is 4,222. Of these, 610 are Europeans, 506 Eurasians, 634 Mussulmans, and 1,027 Pariahs

The Little Mount, about 7 miles from Madras, is a rocky knoll with a Roman Catholic Church, dedicated to St. Thomas, on the top. Here largely attended feasts are held. It is believed by the pious that this was the spot where St. Thomas, the Apostle of India, suffered martyrdom, but this has been clearly proved to be incorrect. St. Thomas Aquinas is the St. Thomas who has given his name to the locality. The martyrdom is a fiction

Ennore (Ennúr), or Kattivákam, is 8 or 9 miles north of Madras on a backwater into which falls the Cortelliar, and through which runs Cochrane's canal. There are several European bungalows here, but the place from a revenue point is chiefly notable for its extensive salt pans, where about 36,000 tons are annually manufactured.

The following villages contain more than 2,000 inhabitants :

	Population.
Tirvattiyúr...	... 4,283
Sáttángádu...	... 2,137
Mádhavaram.	... 2,883
Mángádu	... 3,558
Kattambákam	... 2,069
Kodambákam	... 2,807
Mámbalam...	... 4,451
Ayanávaram	... 4,630
Tinnanúr	... 2,445

PONNÉRI TALUQ.

Area and Extent.—The *Ponnéri taluq* contains 222,096 acres and 347 square miles.

Boundaries.—It is bounded on the east by the Bay of Bengal, on the north by the Polúr Division of the Nellore district, on the west by the Venkatagiri and Kalastri Zemindaries and the Tiruvallúr taluq, and on the south by the Saidapet taluq

Soil and Characteristics.—Ponnéri is the dreariest and most uninteresting taluq in the district. It consists of an almost unbroken flat of paddy fields and desert plain, while its eastern and northern borders are covered with salt swamps and low-lying sandy tracts, giving to this part of the district an appearance of desolation which has reminded more than one traveller of the country round the Dead Sea. The soil is much less fertile than that of Tiruvallúr and Saidapet, in the majority (111) of villages it falls under the lowest classification. The average rainfall is only 35 inches.

Number of Villages.—The total number of separate villages is 252. Of these, 152 are Ryotwari, 54 Zemindari, 45 Shrotriem and Inam, and 1 is permanently rented

Population and Castes.—The population, according to the Census of 1871, was 104,210, being an advance of 11·38 *per cent.* on that of 1866. Hindus, including Native Christians and Jains, numbered 100,659, Mussulmans 3,496, and Europeans and Eurasians together 55. The castes are the same as elsewhere in the district.

The number of males actually engaged in agriculture is 25,713.

Rivers and Irrigation.—The rivers that flow through the taluk are:—

1. The *Cortelliar* which flows through the southern portion of the taluq.

2. The *Arániyanadi* running through the centre of it.

The irrigation is tabulated below :—

		Number of Works.	Total Area of Ayacut.	Holding of Fasli 1281.	
				Extent.	Assessment.
					Rs.
Irrigation from	Tanks	139	32,042	23,213	87,122
	Smaller tanks	46	2,869	2,415	6,986
	River channels	5	2,580	1,914	9,303
	Kasśams (springs)	5	186	142	744
	Brooks and deep pools with springs ...	16	1,040	801	3,028
Baling from	River	1	11	5	23
	Deep pools...	5	109	75	435
	Small tank...	1	66	58	177
	Total...	...	38,903	28,623	1,08,318

The largest tank in the taluk, indeed the only one calling for special notice, is the one at Cholavaram. Its supply and general design have already been noticed. It irrigates 5,951 acres, yeilding a revenue of Rs. 20,319 in 25 villages.

Crops.—About 23,084 acres of "dry" land are cultivated, including 4,491 entered as topes, and 32,067 acres are "wet" or irrigated. In the former are 10,767 acres, or 46·64 per cent., under paddy, representing the old Manavari lands of the taluk, and ordinary dry land irrigated at the cost of the cultivator. Casuarina planting is carried on, although not so extensively as in the Saidapet taluk.

Manufactures.—Red handkerchiefs and Mussulman cloths are woven at Pulicat. The fame of the Arni muslins has departed along with the cunning which produced them.

Communications.—The Great Northern Trunk Road towards the Bengal frontier traverses this taluk. There is also another from Oottacottah in Tiruvallúr taluk to Pulicat, which bisects it. These are the chief. The Cochrane's canal passes through the Pulicat lake.

Chief Towns.

Ponnéri (pop. 1,170) does not call for any mention except as being the head-quarter station of the Taluq of the same name, where the Tahsildar has his Kacheri, Treasury and Sub-Jail. A Police Inspector is also stationed here. It is a Zemindari village.

Pulicat, properly *Paliyavérkádu,* i. e., the jungle of old mimosa trees, has 4,903 inhabitants, who are chiefly of the lowest castes of Sudras (908), Pariahs (520), and Mussulmans (1,163). There is also a small number of Roman Catholic Christians (36). The town lies at the southern extremity of an island which divides the sea from the large lagoon called the Pulicat Lake, which is about 37 miles in length by from 3 to 11 in breadth. This salt water lake is under the influence of the tide, and must have been produced by an inroad of the sea during a storm, when it topped the low ridge of the Coast line.

Pulicat is the site of the first settlement of the Dutch in India. In 1609 they built a fort here, and called it Geldria. It was taken by the British in 1781, and finally occupied by them in 1795. The backwater is connected with Madras by Cochrane's Canal by continuing an excavation from a narrow backwater which stretches southwards. There used to be a considerable trade between this port and the Straits Settlements, but of late years this has declined

so much that the Customs establishment has been withdrawn and only duty-free goods are allowed to be landed after obtaining permission from Madras. The old Dutch Cemetery, which was rescued from decay by Sir Charles Trevelyan, contains many well-cut tombstones, some of them nearly 300 years old.

Coromandel, solely remarkable as the Dutch and English corruption of *Kareimanal*, (the sand coast), is a small hamlet to the north of Pulicat, which is erroneously supposed to have given its name to the whole of the Eastern Coast of the Presidency. The word "*Coromandel*" is, however, when applied to the territory in question, really a corruption of Cholamandalam, or the land of the Cholas, the peculiar Tamil consonant ழ unpronounceable by Europeans, being sometimes sounded as *z*, sometimes as *l*, and in this instance as *r*. The little town now contains 3,050 inhabitants, of whom 805 belong to nondescript low Sudra castes, 650 are Pariahs, and 428 are Lubbays.

Arani (Arni), in the western part of the Taluq, is a town of 3,804 inhabitants, and used to be noted for the fineness of the muslins produced at its looms.

The following villages contain over 2,000 inhabitants :—

Sinnambédu, pop., 2,102, and Vallúr, pop., 2,545.

Tiruvallúr Taluq.

Area and Extent.

The area of this taluk is 324,949 acres or 504 square miles.

Boundaries.—It is bounded on the east by the Taluk of Saidapet and Ponnéri, and on that side and the north by the Kalastri and Venkatagiri Zemindaris; on the west by the Venkatagiri, Kalastri and Karvetnagar Zemindaris, and on the south by the Conjeveram Taluk.

Soil and Characteristics.—The soil is generally either sandy, or red ferruginous loam, and although the rainfall, which averages about 61 inches, is the highest in the district, these thirsty soils soak up as much as they get, and the taluk is in consequence no better off in the quality of its dry crops than neighbouring tracts with stiff black soil, and less than half the rainfall. It is worthy of remark, in confirmation, if such were necessary, of the received theory, that Tiruvallúr, the best wooded taluk in the district, has also the highest rainfall.

The taluk generally is flat and uninteresting. Only at the northern end do the ranges, known as the Nágalapuram and Sattiyavédu Hills, relieve the monotonous plain by furnishing some mountain scenery. Kámbákam Drúg, the highest point in the range, is 2,548 feet above the level of the sea. There are the remains here of an old bungalow, and another is in course of erection to replace it. This plateau is the only approach the district possesses to a hill climate, but the range is decidedly feverish in the hot months, until cleansed by the first falls of the S. W. monsoon. The timber and wild animals found in these hills are noticed in the general account of the whole district.

Number of Villages.—The total number of separate villages is 301. Of these, 224 are Ryotwari, 24 are Zemindari, and the remainder is composed of 49 Shrotriem or Inam, *plus* 4 permanently rented villages.

Population and Castes.—According to the Census of 1871 the total population is 150,740. The Hindus number 148,246, the Mussulmans 2,322, and the Christians, native and others, 171. The increase since the Census of 1866 is 12·57.

The castes are the same as in other parts of the district, and the languages spoken are also the same, except that Telugu is slightly more general than in the southern taluks.

Rivers and Irrigation.—The rivers of the taluk are, 1st, the Cortelliar which, receiving the surplus water of the great Kavéripák tank in the North Arcot district, is supplemented in its course by the discharge from other tanks, and flows eastward through the centre of the taluk.

2nd. "Ariyanadi" or Wilderness river. This stream enters the taluk under the name of the Naranávanam River, and runs across its northern borders.

3rd. The Cooum (Kuvam) has its source principally in the surplus waters of the tank of the same name, and unites with the old "Bungaru" channel (taken off the Cortelliar at the Késavaram anicut). The two streams are thenceforward known as the Cooum river, which supplies irrigation to several villages near the line of railway.

4th. Away up in the Sattiyavédu division of the taluk there is a jungle stream, called the Yellappanáyudupet, which irrigates Pándur, Kollattúr, Ambúr, and a few other flourishing villages in that part.

The following table gives particulars :—

Irrigation.	Area of Ayacut in Acres.	Holding of Fasli 1281.	
		Extent	Assessment.
			RS.
Cortelliar	1,079	869	3,488
Araniyanadi...	2,411	1,429	5,994
Cooum	516	419	2,198
Yellappanayudupet	1,094	813	2,131
Total...	5,100	3,530	13,811

The subjoined statement shows the acreage and assessment of the cultivated area divided among the various kinds of irrigation:—

	Number.	Total Ayacut.	Occupied Area of Fasli 1281.	
			Extent.	Asessmt.
				RS.
Tanks	237	40,429	31,244	1,13,261
Smaller tanks (Tangals)	129	4,859	3,547	11,745
River channels	39	5,100	3,530	13,811
Kassams (Springs)	25	1,079	658	2,827
Deep pools, brooks and embankments for backing up the water	24	1,355	1,067	4,058
Total...	...	52,822	40,046	1,45,702

Crops.—The principal crops are paddy, which occupies 48,000 acres, ragi 9,000, indigo, 8,500, varagu 8,000 and cumboo 6,000.

Manufactures.—Nothing of any importance is manufactured in this taluk. Weaving is carried on in many villages, but only for the supply of local demand. In the same places English cloth is dyed for male and female garments. Red handkerchiefs and Mussulman cloths are manufactured in some villages in the Sattiyavedu Division. These are sent to Bangalore, whence they find their way *viâ* Madras to Singapore and Penang.

Communications.—This taluk is fairly well off for roads. From Tiruvallúr Railway station the principal road runs 14 miles north to Oottacottah, where it bifurcates, the northern branch running up to Sattiyavedu, and the western to Nágalapuram. From Oottacottah another useful road is taken west through Ponnéri to Pulicat.

Chief Towns.

Tiruvallúr is the chief town of the taluk of the same name. It lies thirty miles west of the Presidency Town, and two miles or so north of the Railway station. It is the head-quarter station of the Tahsildar, whose Kacheri, Treasury and Subsidiary Jail are located in a pretentious brick structure, built on a new plan sanctioned by Government, and lying between the Railway station and the town.

There are also the Court of a District Munsiff, a Registration Office, and a Police Inspector in Tiruvallúr.

The place itself is situated in a Shrotriem Estate, and does not differ in appearance or characteristics from any of the numerous other towns in the south, in which the official and religious elements predominate. It seems, in fact, to owe its present measure of importance entirely to the presence of the representatives of British administration, and there is little reason to doubt that even its temple dates its existence, in its present form, from a period posterior to our acquisition of the Jágír. This temple, at each New Moon, attracts crowds of natives from Madras, to many of whom it would appear the gravest sin and most severe misfortune, if, by any chance, they were prevented from paying their devotions and performing their ablutions in the tank on those occasions. There are two specially great fixed festivals,—1st, The Brahma Utsavam, on the New Moon day in the month Tei; 2nd, The Floating Festival on that in the month Ani. The nucleus from which the present building sprung was a small village pagoda containing a double shrine, under the name of Vírarágavasvámi, dedicated to Vishnu and his wife. This stands in a cloistered court, measuring 192 feet by 156 feet, with one tower (or Gopuram) in the front wall. Another court was afterwards added, measuring 470 feet square, with two towers in the walls. Sometime afterwards a third and last court was added, measuring 940 feet by 701 feet, ornamented with five towers and containing several new shrines. The temple had now pretensions to be considered of the first class, but one thing was still wanting. A mantapum, or hall of 1,000 pillars, must be placed in this outer court. The builders had got the length of setting up 688 of these, about half of which were covered in, when want of funds stopped further progress. The date of this must have been well on in the present century. The result, as might be expected from the history of the construction, is from an architectural point of view, a miserable failure, although there is considerable beauty of detail.

The town contains 744 houses, with an aggregate of 4,785 inhabitants. Of these, 819 are Brahmins and 1,124 Véllálans. There are, besides, 495 Mussulmans, old sepoys or their descendants.

Tripassore stands in a Zemindari Estate, about two miles west of Tiruvallúr. It was formerly a considerable cantonment and a station for Cadets in the East India Company's service, and more recently for pensioned European soldiers, for whom there are the necessary cottage-quarters. There are also a school and places of worship for the different sects. All these, as well as a Hindu temple, are within the fort, the remains of the stone walls of which still exist. This fort was always chiefly valuable as a protection to the adjacent country from the ravages of the Poligars, who were in the habit of plundering it.

The place has 2,847 inhabitants, of whom, almost a third (897), are Parialis, and 548 are Véllálans. There are now only 27 pure Europeans and 96 Eurasians.

Sattiyavédu, a village in the north-west portion of the taluk, is the head-quarters of the sub-division of the taluk, and is under the charge of a Deputy Tahsildar and Sub-Magistrate. Its population is 1,847, of whom 833 are Véllálans.

The other towns, of more than 2,000 inhabitants, are otherwise unimportant. They are—

Ramanjéri, population 2,542; *Vadamadurei*, population 2,045; *Nágalapuram*, population 3,889.

CHINGLEPUT TALUQ.

Area and Extent.

Chingleput Taluq occupies an area of 303,393 acres or 474 square miles.

Boundaries.—It is bounded on the south and south-east by the Pálár river, on the east by the Bay of Bengal, on the north by the Saidapett Taluk, and on the west by that of Conjeveram.

Soil, &c.—The soil is mostly red ferrunginous loam in the interior, and sandy towards the west. It is, generally speaking, rocky and poor, the country being covered with low hills, and extensive scrub jungles. Its appearance is, however, generally more pleasing and variegated than that of the rest of the district.

Number of Villages.—The total number of independent villages is 441; comprising 325 Ryotwari, 42 Shrotriem, and 74 under Zemindari tenure.

Census.—The total population was 132,328 by the Census, being an increase of 29·6 per cent. when compared with that of 1866. The great divisions are represented as follows :—

Hindus	...128,372
Mahommedans	3,167
Christians, including Europeans and Eurasians ...	789

Rivers and Irrigation.—The only river irrigation is from the Pálár, either by spring channels, which bring the water directly to the fields, or flood channels which fill tanks when the river is in fresh. The bulk of the irrigation is, however, from rain-fed tanks with small catchment basins, and is consequently precarious.

Crops.—The crops raised, pretty well represent the produce of the district generally.

Manufactures.—The taluk produces nothing of any consequence; in fact, it is considerably behind even the others in this respect.

Communications.—There are 46 miles of good road, and about an equal number under construction. The East Coast Canal runs for about 26 miles along the eastern border, and the South of India Railway traverses the western side for about 21 miles nearly parallel with the Trunk Road and in a direction generally north and south.

THE CHIEF TOWNS AND PLACES OF NOTE.

1. *Chingleput.*—This is the Kasba of the taluk. It lies on the Trunk Road south-west of Madras, from which it is distant 36 miles. It stands half a mile from the northern bank of the Pálár, the intermediate space being occupied by a ridge of low hills.

Chingleput proper is an insignificant hamlet, but the presence of officials and its central position have caused a little town of tolerably extensive dimensions to spring up round the "brick village"—the meaning of the word "Chingleput" in Tamil. In this way it has embraced Gúntúr on one side, and the village site of the fertile Nattam on the other; for although the latter is still retained as a distinct village for revenue purposes, it is now connected with, and forms part of, the Kasba town. As thus composed, Chingleput comprises, 1,082 houses, with an aggregate population of 7,979 according to the Census of 1871. Of these 7,979 souls we find 897 to be Brahmins, mainly attracted there by the official character of the place. The remainder are 109 Kshatriyas, 6,729 Sudras of sorts,

235 Mahommedans, mostly peons, military pensioners, police constables, and their families, and 29 Christians, about a third of whom are natives, partly the flock of the native Roman Catholic priest of the place, and two or three catechists and teachers in the Free Church Mission establishment.

Chingleput is not an ancient place. The Fort, which is its chief characteristic, was probably erected after the fall of the Vijiyanagar power about the end of the 16th century, when we find the latter monarchs holding court alternately here and at Chandragiri. There is a stone-built tank, or kulam, to the west of the fort, and across the southern end of the large tank, called Timmarájá Kulam, and tradition speaks of a subterranean stone passage, the site of which is now forgotten, connecting the kulam with the royal apartments in the fort, so that the ladies of Timmappa's family might resort in privacy to bathe there. The water has still a good reputation among the natives. This Timma Rájá was doubtless one of the last of the Rájás, but he may have been Krishnadeva Ráyár's Prime Minister, who also bore the name, and, like his master, did much for the district.

It may be taken as tolerably certain that the fort is a Hindu work. It differs in construction from the ordinary Mussulman forts, and besides the fact that it is the only place in the neighbourhood which could have accommodated royalty, it bears various signs of its Hindu origin in the objects of worship it contains. There is another peculiarity. The masonry is entirely formed of roughly-dressed stone, evidently hewn for the purpose, forming in this respect a marked contrast to Mussulman forts, such as Karanguli, the walls of which bear only too distinct testimony to their sacrilegious origin. "It was," says Orme, "and not without reason, esteemed by the natives a very strong hold. Its outline, exclusive of some irregular projections at the gateways, is nearly a parallelogram, extending 400 yards from north to south, and 320 from east to west. The eastern, and half the northern, side is covered by a continued swamp of rice fields, and the other half of the north, together with the whole of the west side, is defended by a large lake. Inaccessible in these parts, it would have been impregnable if the fourth side had been equally secure, but here the ground is high, and gives advantage to an enemy. The Indian engineer, whoever he was, that erected the fort, seems to have exceeded the common reach of his countrymen in the knowledge of his art, not only by the choice

of the spot but also by proportioning the strength of the defences to the advantages and disadvantages of the situation: for the fortifications to the south are much the strongest, those opposite to the rice fields something weaker, and the part that is skirted by the lake is defended only by a slender wall; a deep ditch 60 feet wide, and faced with stone, a faussebraye, and a stone wall 18 feet high with round towers on and between the angles, form the defences to the land: nor are these all; for parallel to the south-east and north sides of these works, are others of the same kind repeated within them, and these joining to the slender wall which runs to the west along the lake, form a second enclosure or fortification."

The improvements of modern artillery have, however, changed all this, for the fort could now be commanded on all sides, except two, from the various hills which are a feature of the locality.

It passed out of the possession of its original constructors into the hands of the Mahommedans, and we find it in 1751, taken from Mahommed Alli by Chanda Sahib, when, with the aid of the French, he invaded the Carnatic.

In 1752 a French force sallied forth from it and made a fruitless attempt to prevent the capture of Covelong, before which Captain Clive was then erecting breaching batteries. After reducing the latter place, Clive marched on Chingleput. He of course selected the south side from whence to open fire first from 500, and subsequently from 200 yards distance. But the French commander capitulated when a practicable breach had been made through the outer and inner wall, and was allowed to march off to Pondicherry on the 31st October.

Three months later a conspiracy was hatched by Dupleix, by which the French prisoners in the fort of Arcot were to rise and, with the assistance of troops from Vellore, to overpower the garrison. This was discovered in time, and Chingleput was then selected as a securer place of incarceration for them.

The fort was of considerable use in protecting the surrounding country against the inroads of adventurers from the north and west, who, trusting to the general confusion for success, had set up the standard of independence at this time.

After the reduction of Fort St. David by the French, the Government became so apprehensive of an attack on Madras, that they called in all stores and troops from their outlying forts. In this way, Chingleput was delivered over to the charge of the peons of

the Nabob's renter in June 1758. A little consideration, however, soon convinced them of the importance of holding this place against the French advancing from the south, and the force again numbered seven companies of sepoys under European command. It was soon after increased to nine companies with 30 picked Europeans, 12 of them gunners, and six guns; the whole under the command of Captain Richard Smith.

Lally quickly saw the mistake he had made in not taking immediate possession, and determined to march against it.

In October the garrison was still further reinforced by 70 horse and 200 sepoys belonging to the "partisan" Murzafabeg, and large supplies were also sent out from Madras under escort of several thousand men. On the 4th of December, when after great delays, Lally's army was in full march on Madras, he found the place too strong to take except by regular investment, and after reconnoitring it himself within musket shot, committed the fatal mistake of leaving it in his rear, and marched off to Madras. During the siege which followed the garrison of Chingleput amply justified the prudence of the second thought, which had led the Government to strengthen it, instead of abandoning the place; for, besides securing the country that lay north of the Pálár, forces sallied from it to operate with deadly effect on Lally's rear.

During the wars with Hyder, Chingleput was once taken and twice unsuccessfully besieged. It thereafter remained uninterruptedly in the hands of the Company, and continued to be the key of the British possession of the country between St. Thomas' Mount and the tract lying even on the other side of the Pálár.

With the advent of peace came its gradual conversion from a granary, arsenal, and barracks, into uses more suited to the times. A jail was established here, which still exists, in 1802. This was situated between the outer and inner walls of the Fort on the south side, and was located in a building converted for the purpose from what had been a cotton godown. It is composed of two court-yards, with the verandahs facing inwards, and is now used as a dormitory for the prisoners. Great attention has been paid to ventilation and cleanliness, but owing to the want of an enclosure wall, and the impossibility of supplying a large guard, the complete seclusion of the prisoners from communication with friends from outside is impossible.

The portion of the jail for the muster, feeding, and medical attention to sick convicts, lies within the limit of the inner fort It is composed of, first, an airy yard in which are situated the jail office and store-rooms, as well as wards for females, and other miscellaneous uses After passing through this the visitor enters another spacious yard, two sides of which are formed of the inner wall of the fort. The cooking sheds are erected round three sides of this space, and afford facilities for the separate preparation of food by the different castes.

A wicket in the northern wall leads the visitor into the hospital yard, which contains on its western side, three spacious wards and a compounding room. There is also a separate latrine and well in the yard, for the sole use of the convicts in hospital. Every prisoner on admission now spends the first 10 days of his incarceration in this portion of the jail under observation, or quarantine, in order to prevent danger from the introduction of disease from without.

There is accommodation for the confinement of civil debtors and Europeans and Eurasians in a high building of several stories called the Rájah Mahál, the basement of which is used for an office and store-rooms as detailed above.

The buildings, as described, afford accommodation for a total of 300 prisoners, but the number has varied very considerably of late years, and the principle is, that long sentence convicts be transferred to one of the Central Jails, leaving only those under sentence of less than 1½ years' imprisonment to serve their time in District Jails, under which category the institution at Chingleput falls.

Water is abundant in the Jail as elsewhere in the fort, but the supply in the wells depends on percolation from the large tank outside, and the quality is only moderate.

The Civil Surgeon is Superintendent, and he is assisted in the performance of his functions by a Jailor, a Deputy Jailor, a number of Warders, and an Hospital Assistant.

The District Magistrate, the District Judge, and the Joint Magistrate frequently inspect the Jail in their capacity of Official Visitors.

The convicts are employed in cultivating grass and making hay, from which the Jail has generally derived a handsome profit. They also find occupation in raising vegetables for their own consumption, and in stone-breaking and road-repair. The manufacture of table-cloths, towels, and other cotton fabrics, for which this Jail was once celebrated, has ceased for the last eight years.

The other buildings in the fort are the Court House, where sit the District Judge and Munsiffs, and the Taluk Kacheri, or Office of the Tahsildar with his Treasury and Sub-jail attached.

There is also an airy private bungalow, and a line of cottages occupied by Europeans, subordinate officers of Police.

Passing out of the fort on to the rising ground to the south, the Local Fund Choultry, a commodious building in course of erection (1875) by the Local Fund Board of the Chingleput Circle, stands on the left-hand. It is designed to meet a want which has been much felt in the town, where travellers have been obliged hitherto to depend almost entirely on the hospitality of the inhabitants.

Close to the north-west stands the hospital, which is a large and airy building of rather pleasing appearance, containing three spacious wards with the usual offices. It was erected chiefly by private native benevolence, and is now under the direction of the Local Fund Board, to which body, indeed, it, under the Act, belongs.

The office of the Sub-Collector is located at present in a private house at the other, or western, end of the station, where also are situated the principal European houses, which stand each in the usual large compound common to the Mofussil residence.

There is a Police station in the bazaar street, half-way between the fort and the European quarter.

The health of Chingleput is generally remarkably good, and the climate, except during the height of the hot winds, moderately cool. It is nearly surrounded by a number of hills, none of them much exceeding 500 feet in height, and these together with the large tank, and several lesser sheets of water, lend to the scenery, especially after the rains, an appearance of picturesque beauty, seldom met with on the plains. The large tank, here alluded to, is two miles long by one mile broad, and is formed by bunding up the surplus water of the country for 10 miles to the northward. The supply thus received is far in excess of what is required for the irrigation of the 200 acres, or so, dependent on it, and it consequently continues to form a pleasing feature in the landscape, even in the hot weather, when other tanks have long run dry. In very adverse seasons it occasionally becomes empty, and the stench, then arising from the decay of the weeds in its bed, becomes exceedingly unpleasant, although it does not seem to affect the health of the town.

Tirvadeisúlam is a small village of 224 inhabitants, lying among the hills to the east of Chingleput. It has a small temple of some local repute, but it is chiefly noticeable on account of its being one of the last strongholds of the Kurumbars. This is commemorated in the following extract from Taylor's Analysis of the Mackenzie MSS., and the incident to which it refers is worth recording for more reasons than one. The reference to the Anagundi kings would make it appear that the event occurred shortly before the foundation of Fort St. George (1639), for it was only about 15 years before that, that the representatives of the Vijiyanagar kings established themselves at Anagundi, and they lost this district in 1646. We know of independent chiefs at Uttiranmérúr and Mámallapuram about the same time. But, on the other hand, the mention of Krishna Row would seem to place it more than a century earlier, the narrator giving the latter name by which the dynasty was known in his time.

"An account of Kandava Ráyan and Chéthu Rayán, the two sovereigns of the Vannier (forest race, a tribe of low cultivators) who ruled in the fort of Tiruvadai Churam.

"This fort was in the district of Chingleput, and this account was taken from the mouth of one Sahadevan Nattan.

"Anciently the Kurumbar ruled in this country; Adondai Cholan came from Tanjore, and destroyed them; and having acquired the title of Adondai Chakravati, he established in their place the Kondai Katti Véllázhar (agriculturists who bound up their hair as women do). In these days the Vannier, or Palli people, by permission of the ruler of the country, built a fort for themselves, as their own. But they paid tribute to the sovereigns of the *Andhra*, *Carnata*, and *Dravida* countries. No written account of their race has been preserved; but of their posterity, Kandava Ráyan and Chéthu Ráyan came to the Government. Being skilled men, they built their old fort very strongly.

"The measurements of that fort, as now found, are, from south to north, 1,141 feet; east to west, 1,200 feet. The breadth of its outer wall was 20 feet. Around it there was a moat 30 feet broad. Besides this outer one there was an inner fort, and a palace on the top of the hill.

"The upper fort was, east to west, 250 feet; south to north, 195 feet.

"While ruling with considerable power, they rejected all claims of customary tribute from superior kings. They were both illustrious; but Kandava Ráyan was the most warlike of the two. He fixed alarm stations on eminences, at certain distances around his capital. There was no other king like him. When the Ráyar came to invade him, as the drums were beaten at different hill-stations, the Ráyar did not know in which the Chief was, and at length the latter, watching his opportunity, fell on the Ráyar's forces, and made great slaughter. The Ráyar's General being greatly incensed, came with a greater force; and, during four months, an uncertain war was carried on; the Chief's place not being known, while night and day he harassed the troops of the invader. The Ráyar now desisted from open war, intending to effect his object indirectly. Kandava Ráyan then greatly vexed the agriculturists, that Adondai Chakravati had placed in the land. The Véllazhar, in consequence, rose in a body, and went to Krishna Ráyar, who sent the Wiyálávar (the people of a Poligar) against Kandava. That Poligar, being beaten, retreated, and sent spies to protect the fortress, that he might discover how to overcome Kandava. The spies discovered that at intervals of rest from war Kandava was entirely enslaved by the leader of a band of dancing girls, and announced the circumstance to the Chief of the Wiyálávar tribe. He came to Kupáchi, and gave her the offer of four bags of gold, as a bribe, to cut off the head of Kandava; to which, induced by avarice, she consented; appointing a time for the Poligar and his people to come. They came as appointed. Kupáchi gave Kandava poison, in a cake, from her own hands, which speedily took effect. She cut off his head, and putting it in a dish, brought it to the appointed place, and gave it to the Poligar's people. After satisfying themselves of the identity of the head, they cut off the head of the traitress, and went away. In the morning his younger brother, Chéthu Rayan, hearing this news, and being extremely grieved, took the hundred companions of Kupachi; and, carrying them to a tank, after tying them in a row like cows, he cut off their heads; in proof whereof that tank is to this day called Pinnai-yéri (the lake of corpses). He also burnt down their houses; and the place is to this day called Kupachi Kunnu (the heap of Kupachi), and is a place of desolation. He also took the watchmen who had neglected their duty, and cut off their heads at the above tank. The Wiyálávar Poligar came with his troops and fell on the fort. During twenty-six days fighting was

carried on with great loss on both sides; till at length the attacking Poligar took the fort; which, after that time, became a dependency of the Anagundi kings, who protected the agriculturists."

The truth of the above is undoubted, and the story is still a tradition of the neighbourhood.

Sadras is situated on the coast, about 35 miles south of the Presidency Town, in Lat. 12° 31′ N., Long. 80° 14′ E. It was made a trading settlement by the Dutch in 1647, and was long famous for the fineness of the muslin produced by its looms. The Dutch erected a brick fort, close to the shore, of considerable extent and pretensions to strength. The ruins still remain. There are also the remains of the houses of the officials, one of which has long been in use as a halting place for European travellers. The old Dutch cemetery is within the fort, and is still maintained in decency and order under treaty. Many of the tombstones are curious specimens of the sculptor's art. The date of the oldest is 1695 A.D. There is a Dutch Church on the esplanade opposite the fort, and the Wesleyan Mission have also a small settlement here. The bustling importance of the place has long departed. There are still a few looms, but the cunning which produced the once famous fabrics is forgotten. The rest of the inhabitants are cultivators, many of whom are in good circumstances, and prefer the climate of Sadras to that of the villages nearer their estates.

The only historical fact of any political importance connected with Sadras was the abortive conference for the formation of a basis for a treaty of peace between the French and English, the members of which held their sittings here in January 1754.

Sadras was taken by the British in 1795, but was given back to the Dutch in 1818. It finally returned into British possession in 1824, along with the rest of the Dutch Settlements in India, given in exchange for others lying mostly in Sumatra.

Sadras, with its attached villages of Umeri and Meiyúr, contains under 2,000 inhabitants, mostly Sudras of sorts.

Covelony (Kovilam) stands in Lat. 12° 46′ N., and Long. 80° 18′ E., and is situated on the sea coast about 20 miles south of Madras. This also was originally a Dutch Settlement, and the Imperial East India Company of Ostend seems to have had a trading station and to have built a fort here. Of neither do any traces remain. The ruins now in existence belong to a fort called Saadat Bandar,

built by Anwar-u-din Khan, Nawab of the Carnatic from 1744 to 1749. It is said to have been erected near the site of the Dutch one.

In 1750 a ship anchored in the roads flying signals of distress, and the Mussulmans from the fort who went on board found that she was a French craft. The captain told them that his crew were so disabled with scurvy as to render it impossible to navigate the vessel, and that it was absolutely necessary for their recovery that they should be allowed to land. The commander of the fort, hoping for a reward, agreed to receive the strangers, and accordingly thirty Frenchmen "of lean and yellow physiognomies," but with arms concealed under their clothes, were taken on shore into the fort. During the night they rose, and overpowered the garrison; and thus in 1752 Lord (then Captain) Clive found it a French stronghold. It had no ditch, but a strong wall flanked by four towers, on which were thirty guns. The garrison consisted of 50 Europeans and 300 sepoys. Clive sat down before it with 500 sepoys and 200 Europeans, all raw levies, and the latter "the refuse of the vilest occupations in London." The French commander capitulated before a single shot had been fired from the breaching battery constructed by Clive, when he saw that a force from Chingleput had retreated without relieving him. He surrendered at discretion, stipulating only that he should be allowed to carry away his personal effects. These were found to consist of a flock of turkeys and a quantity of snuff, two articles in which he dealt.

Fifty cannon of large calibre, which had been captured by Labourdonnais at Madras, were discovered inside the fort. The walls were blown up after Chingleput, against which Clive now marched, had been retaken.

There is a Catholic Church, Alms-house, and Orphanage founded and supported by grants from the DeMonté family, formerly rich merchants of Madras.

Covelong, at the present day almost entirely depends on the manufacture of salt. The pans lie to the west of the village, and are of large extent. A considerable amount of salt is kept on a platform on the beach for export by sea.

There are only 250 houses in the place, most of which are mere huts. Of the total number of inhabitants, (1,512), 954 are Hindus mostly Chetties, fishermen and such like. There are in addition 505 Mahommedans and 53 Christians.

"*The Seven Pagodas*," or *Mahavellipore*, stand midway between Sadras and Covelong, between the East Coast Canal and the sea. The name in Tamil is, Mahábalipuram, Mávallipuram, Mámaleipuram, or more properly Mámallapuram, and in the Stala Purána, Mallapuri.

The two latter give the true name, of which the others are corruptions, or misnomers applied through ignorance. The correct spelling of the word is important, as it gives an index to the real history of the place. By some it has been supposed to be "the city of the great Báli," the name of a hero of Indian romance. By others again it has been translated the city of the great (sacred) hill. But a much more satisfactory solution is obtained, if we remember that this part of the Carnatic was undoubtedly invaded and occupied by the early kings of the Chalukyan Dynasty, whose capital was at Káliyan. We know that before the Chola conquest the inhabitants of this part of the country belonged to the indigenous Pallava, or Kurumbar, race.

An inscription in the possession of Sir Walter Elliot, relating to Vijáyaditya, the founder of the Chalukyan Dynasty, describes him as "destroying the southern king, Trilochana Pallava, and, through the decree of Fate, losing his life in that country." This must have been at the end of the 3rd or in the early years of the 4th century of our era.

Another inscription on copper, also quoted by Sir Walter, and stated to be in the possession of Mahundra Shanta, a Jain Guru in Hyderabad, makes the following allusion to king Amara(?), described as the son of Satyasaráya, grandson of Kirti Varma, and great grandson of Pulikési. It may be mentioned as showing the continuance of the Chalukyan occupation that, in an inscription of the last-named monarch (circ. 485 A. D.), he mentions sacking Conjeveram.

"Having conquered in battle the hostile kings in the different quarters, he (Amara ?) acquired the name of Paramésvara and Vickramaditya. Moreover, Pallava Mardu was overcome by this Lord Srí Vallabha, who annihilated the renown of Narasimha, surpassed the valour of Mahendra, and excelled Ísvara in affability. He has justly assumed the title of Srí Vallabha, being in the unprecedented possession of Kánchi, as it were the loosened zone of the nymph of the south. He is also rightly entitled to the name

of Rája Malla, having secured his acquisition by his large and strong arms, and conquered the Chief (Pálaka) of the MAHÂMALLA race."

This inscription must be of a date about 620 A. D., and it gives a clear indication of the origin of the title Malla. There is no doubt that this was the name of a family of a powerful highland chieftain who had been subdued by the Chalukyans. But the connection in which the word occurs in the above inscription favours the supposition that it was also the name of the Pallava clan occupying this part of the Carnatic. Farther confirmation of this view will be found further on.

Now, as to the connection of this line of kings with the extraordinary and unique architecture at the Seven Pagodas; for the fact of its being called the "City of the Mahâmalla or Mámalla," might, in the absence of other evidence, be a mere coincidence, and nothing more. The remains at this place have, owing to their accessibility to Madras, attracted the attention of almost every traveller who has visited the country, and of all those officials whose turn of mind has led them to such studies. Description, enquiry, suggestion, research and ingenious theory have accordingly been lavished on the solution of the enigma. The language and character of the inscriptions on the stone, the architecture of the various temples, and the sculptures are, however, the keys by which alone any satisfactory reply can be given to the question as to who executed the works of art at the Seven Pagodas. A very casual inspection will be sufficient to convince the observer that several distinct periods are represented. The remains lie scattered at various points along about two miles of sand between the East Coast Canal and the shore, and wherever the quartzo-felspathic gneiss crops up, there religious zeal has made its mark.

The oldest undoubtedly are the five Raths, (litorally "cars," a misnomer applied to them owing to their fugitive resemblance to the temple cars on which idols are dragged in processions), or monolithic temples, situated close together near the sea. They lie at the extreme south of the whole. Mr. Fergusson, in his recent work on the History of India and Eastern Architecture, has consummated a lifetime spent in the pursuit of a science which he may be said to have made his own. The labour and erudition expended on Dravidian temples has resulted in the evolution of as satisfactory and intelligible a history of the Seven Pagodas as is ever likely to be obtained, and renders clear what the laudable, but unreliable, gropings

in the dark of earlier reporters and explorers only served to mystify and confuse. The following* is his description of the Raths :—

*pp. 326, et seq.

"The oldest and most interesting group of monuments are the so-called five raths, or monolithic temples standing on the sea-shore. One of these, that with the apsidal termination, stands a little detached from the rest. The other four stand in a line north and south, and look as if they had been carved out of a single stone or rock, which originally, if that were so, must have been between 35 feet and 40 feet high at its southern end, sinking to half that height at its northern extremity, and its width diminishing in a like proportion.

'The first on the north is a mere Pansala, or cell, 11 feet square externally, and 16 feet high. It is the only one too that seems finished or nearly so, but it has no throne or image internally, from which we might guess its destination.

'The next is a small copy of the last to the southward, and measures 11 feet by 16 feet in plan, and 20 feet in height. The third is very remarkable: it is an oblong building with a curvilinear-shaped roof with a straight ridge. Its dimensions are 42 feet long, 25 feet wide, and 25 feet high. Externally it seems to have been completely carved, but internally only partially excavated, the works being apparently stopped by an accident. It is cracked completely through, so that day-light can be seen through it, and several masses of the rock have fallen to the ground—this has been ascribed to an earthquake and other causes. My impression is, the explanation is not far to seek, but arose from unskilfulness on the part of workmen employed in a first attempt. Having completed the exterior, they set to work to excavate the interior, so as to make it resemble a structural building of the same class, leaving only such pillars and supports as were sufficient to support a woodon roof of the ordinary construction. In this instance it was a mass of solid granite which, had the excavation been completed, would certainly have crushed the lower story to powder. As it was, the builders seem to have taken the hint of the crack, and stopped the further progress of the works.

'The last, however, is the most interesting of the series. Its dimensions are 27 feet by 25 feet in plan, 34 feet in height. Its upper part is entirely finished with its sculptures, the lower merely

blocked out. It may be, that frightened by the crack in the last-named rath, or from some other cause, they desisted, and it still remains in an unfinished state.

'The materials for fixing the age of this rath are, first, the paleographical form of the characters used in the numerous inscriptions with which it is covered. Comparing these with Prinsep's alphabets, allowing for difference of locality, they seem certainly to be anterior to the 7th century. The language, too, is Sanscrit, while all the Chola inscriptions of the 10th and subsequent centuries are in Tamil, and in very much more modern characters. Another proof of antiquity is the character of the sculpture. We have on this rath most of the Hindu Pantheon, such as Brahma and Vishnu; Siva too appears in most of his characters, but all in forms more subdued than is to be found elsewhere. The one extravagance is that the gods have generally four arms—never more—to distinguish them from mortals; but none of these combinations or extravagances we find in the caves here, or at Ellore or Elephanta. It is the soberest and most reasonable version of the Hindu Pantheon yet discovered, and consequently one of the most interesting, as well, probably, as the earliest.

'None of the inscriptions on the raths have dates, but from the mention of the Pallavas in connexion with this place, I see no reason for doubting the inference drawn by Sir Walter Elliot from their inscriptions—"that the excavations could not well have been made later than the 6th century." Add to all this, that these raths are certainly very like Buddhist buildings, as we learn to know them from the early caves, and it seems hardly to admit of doubt that we have here petrifactions of the last forms of Buddhist architecture, and the first forms of that of the Dravidian.

'The want of interiors in these raths makes it sometimes difficult to make this as clear as it might be. We cannot, for instance, tell whether the apsidal rath was meant to reproduce a Chaitya hall, or a Vihara. From its being in several stories I would infer the latter, but the whole is so conventionalised by transplantation to the south, and by the different uses to which they are applied for the purposes of a different religion, that we must not stretch analogies too far.

'There is one other rath, at some distance from the others, called Arjuna's rath, which, strange to say, is finished, or nearly so, and gives a fair idea of the form, these oblong temples took before we

have any structural buildings of the class. The temple, though entering in the side was never intended to be pierced through, but always to contain a cell. The large oblong rath, on the contrary, was intended to be open all round, and whether, consequently, we should consider it as a choultry or a Gopura is not quite clear. One thing, at all events, seems certain—and it is what interests us most here—that the square raths are copies of Buddhist Viharas, and are the originals from which all the Vimánas in Southern India were copied, and continued to be copied nearly unchanged to a very late period. * * * * * On the other hand, the oblong raths were halls or porticos with the Buddhists, and became the Gopuras or gateways which are frequently—indeed generally—more important parts of Dravidian temples than the Vimánas themselves. They too, like the Vimánas, retain their original features very little changed to the present day.

'The other antiquities at Mahavallipore, though very interesting in themselves, are not nearly so important as the raths just described. The caves are generally small, and fail architecturally, from the feebleness and tenuity of their supports. The southern cave-diggers had evidently not been grounded in the art like their northern compeers, by the Buddhists. The long experience of the latter in the art taught them that ponderous masses were not only necessary to support their roofs, but for architectural effect; and neither they, nor the Hindus who succeeded them in the north, ever hesitated to use pillars of two or three diameters in height, or to crowd them together to any required extent. In the south, on the contrary, the cave-diggers tried to copy literally the structural pillars used to support wooden roofs. Hence, I believe, the accident to the long rath, and hence certainly the poor and modern look of all the southern caves, which has hitherto proved such a stumbling-block to all who have tried to guess their age. Their sculpture is better, and some of their best designs rank with those of Ellore and Elephanta, with which they were, in all probability, contemporary. Now, however, that we know that the sculptures in Cave No. 3 at Badami were executed in the 6th century (A.D. 579), we are enabled to approximate the date of those in the Mahavellipore caves with very tolerable certainty. The Badami sculptures are so similar in style with the best examples there, that they cannot be far distant in date, and if placed in the following century it will not, probably, be far from the truth.'

The best, and by far the most important, of this class, is the pastoral group in the Krishna mantapum, as it is called. The fact is that it represents Indra, the god of the sky, supporting the clouds with his left-hand to protect the cattle of Bala from the fury of the Maruts, or tempest demons. Near him the cattle are being tended and milked. To the right a young bull is seen with head slightly turned and fore foot extended, as if suddenly startled. This is one of the most spirited and life-like pieces of sculpture to be seen anywhere.

A little to the north of this is the great bass relief which goes by the name of "Arjuna's Penance." It covers a mass of rock 96 feet in length and 43 feet in height, and is described by Mr. Fergusson as "the most remarkable thing of its class in India." "Now," says he, "that it is known to be wholly devoted to serpent worship, it acquires an interest it had not before, and opens a new chapter in Indian Mythology." There seems nothing to enable us to fix its age with absolute certainty: it can hardly, however, be doubted that it is anterior to the 10th century, and may be a couple of centuries earlier.

This latter date would include the short period of Buddhist revival, preceding the final and complete overthrow and extinction of that faith in the south about the 8th century, and it may well be that the magnificent bass relief commemorates the attempt to engraft the tolerant religion of the Quietists on the faith of a nation of worshippers of the great serpent god. No amount of preaching, nor any height of eloquence, could possibly reach the sublime effect, as a missionary effort, of this sermon in stone-teaching peace and good-will.

Dr. Hunter, late of the Madras School of Arts, who has done a great deal, by photography and otherwise, for the better knowing of the Seven Pagodas, thus describes the piece of sculpture in question:—

"On the left side of the rock, which is divided by a deep natural cleft, the chief figure in the upper part appears to be the giant Raja, Maha Bali Chakravurthi, with his attendant dwarfs, five Rajas with their wives, four warriors, five ascetics, and a holy Rishi in his cave temple. The lions, tigers, cheetas, and deer, in different parts of the sculpture, show that the people have travelled from a distance through the jungles. In the central part of the cleft, at the bottom,

on the left, is a figure seated, which I take to be Buddha, with his five disciples in front of the cave temple with the holy Rishi. The heads of three of the disciples have been broken off. * * * In the deep recess, formed by the natural cleft in the centre of the rock sculpture, is the lower part of the body and tail of the snake deity Vasúki, the Nága Rája, and below this is the entire figure of Ulupi, his daughter, with a canopy of three snakes rising over the head. The upper portion of the Nága deity had been broken off, and was said to be buried in front of the sculptures. I made search for it, found it, and got it dug up, set upright, and photographed; it is the figure of a man with his hands raised in prayer, and a canopy of seven snakes rising over a pyramidal head-dress, and with the usual emblems of the Buddhist religion. To the right of these are several Rajas and men, each accompanied by his wife, six dwarfs, and eight Garudas, or figures of men and women with the legs of birds; several monkeys, a cat doing penance, while rats are running near it. Two large and several small elephants, lions, tigers, geese, cocks, and hens. I thought at first that all the figures were coming to do reverence, or to worship the snake deity, but when we first took photographs of this rock sculpture, the whole of the central cleft was overgrown with trees and brushwood, and the five disciples of Buddha were buried. Lord Napier, then Governor of Madras, visited the spot about a week after the snake deity was dug up, and had excavations made to the depth of 7 or 8 feet, which exposed a great number of figures and animals, and showed that the old road must have passed in front of the rock at a depth of five or six feet below the present level, the ground having been filled up chiefly with broken bricks and earth, with here and there large fragments of sculptured rocks, dressed stones, and cornices from the adjoining temples. The broken tusk of the large elephant was also found. To the left, and below the five disciples of Buddha, is a deer, in a very natural attitude, scratching its nose with its hind foot. The male and female elephants with their young behind them, and some of the figures of crouching tigers and cheetas, are in a very natural and spiritual style, and there is a great look of natural animation, movement, and bustle in the whole group, of which Buddha and his five disciples appear to occupy the principal position and to attract the greatest attention, while the snake deity and his daughter are, as it were, in the back-ground, and ascetics are scattered about in several parts. * * * One point of great importance in these

early large rock sculptures, is that they represent scenes of peace, with men and their wives, a single wife accompanying each, and the animals, Garudas, and birds in pairs, while the Rája Mahábáli is accompanied by dwarfs, and the other Rajas, whose rank is indicated by umbrella bearers, have each his wife beside him. The ascetics, of whom there are five or six, have no wife. It appears to me that the story is one which represents the establishment of the Buddhist religion, or one of peace, good-will, toleration, and kindness to all men, and to animals and birds."

Close to the stone choultry by the side of the road, and a little to the north of the rock last described, stands a well-executed group lately exhumed, representing a couple of monkeys catching fleas on each other after the manner of their kind, while a young one is extracting nourishment from the female.

Near this point, a spectator, looking southwards in the lengthening shadows of the evening, may see, formed by the ridges on which the caves are cut, the recumbent figure of a man with his hands in an attitude of prayer or meditation. This ridge measures at least 1,500 feet long, the partly natural resemblance alluded to having been assisted by the rolling away of rocks and boulders. On the spot this is called the Giant Rája Báli, but is no doubt the work of Jains.

The whole of this ridge is pitted with caves and temples. There are 14 or 15 Rishi caves in it, and much carving and figuring of a later period. These are distinguished by the marked transition from representations of scenes of peace to scenes of battle, treading down of opposition, and destruction, the too truthful emblems of the dark centuries of religious strife which preceded and followed the final expulsion of the Buddhists. Their age is not more than 600 or 700 years, and the art is poor, and shows as great a decadence in matter as in religion. The representations are too often gross and disgusting, and the carving stiff and unnatural—entirely wanting in ease, and grace, and truth to nature.

Behind this ridge, and near the canal, are two more of the monolithic raths, and one, similar in form, but built of large blocks of stone.

The last period is represented by the Shore Temple, the Varáhasvámi temple in the village, and by some remains in a hamlet called Sáluvánkuppam, two miles to the northward. In the two former

there is little distinguishable in construction and general plan from similar buildings to be found everywhere in the south.

These more modern remains were the work of the Chola and the Vijiyanagar kings, whose names live in connection with them in inscription and tradition. There is also mention made in some of the Mackenzie MSS. of Mahámallapuram being ruled over by chiefs of the Vellugátiváru race, after the breakdown of the Vijiyanagar power. Two members of that race, named Yachama Náyadu and Simhama Náyadu, certainly gained a great victory over opposing chiefs, aided by the Mahommedans, in A.D. 1601 at Uttiranmérúr, and we subsequently find the latter of them employing the people of the surrounding country, who were afflicted by famine, on sculptures and the construction of a fort on the top of the ridge-shaped hill. The *débris* of brickwork is still to be seen there, and we have here no doubt a clue to the story, that *all* the sculptures and temples were begun by a prince with a view to give employment to his famine-stricken subjects, and that they were suddenly abandoned when the scarcity ceased.

Now, to turn to the history of this place, as told by the inscriptions. These exist in no less than eight dialects or languages. The oldest groups are undoubtedly those on the five Raths. Unfortunately, however, they do not contain a single date, or the name of any king, but are merely descriptions of the sculptures with which the Raths are embellished. The language is Sanscrit, and the characters ancient, comparison with Princep's alphabets placing their date about the 6th century. The fact of the language being Sanscrit is a clear proof of their Brahminical or northern origin. There is an inscription on the Ganésa temple, situated on the ridge-shaped hill containing the bass-reliefs and caves, in characters of a slightly more modern date, but still very old. The only fact it pretends to set forth, is that a king, who is called in one part Jáyaráma, and in others Kámaráya, erected to Siva the shrine in question.

On the Ádisandésvara mantapum at Sáluvankuppum are a couple of inscriptions, identical with the Slokas on the Ganésa temple in matter, but differing in the character of the letters. The language is still Sanscrit. One Sloka alone differs : "Átíranachanda (he who in battle is very furious), Lord of kings, built this place, called Átíranachandésvara; May Siva, the beloved, accompanied by the daughter (Párvati) of the snowy mountains, by Kârtikeya, and their

suit of deities, be present in it for ever." On the frieze above the entrance likewise occurs the word, *Átíranachanda Pallava*, in two characters in Sanscrit. This person must either have been a viceroy of the Chalukyan monarchs, who had taken the name of Pallava by right of conquest, or a native Pallava prince.

The oldest of the Tamil inscriptions is cut on a niche on the face of the rock on which the modern Vishnu Pagoda dedicated to Varáhaswámi (the Boar incarnation.) They commemorate two distinct gifts of the land made by inhabitants of the locality to the Alvár, and are very similar in form. The first opens as follows :—

Svarti Srí.—In the 9th Andu (year) of Kopparakésari Varma, also called Udaiyár Srí Rájendra Dévar, who has taken the whole Irattaipádi, seven lacs and a half, having intimidated Ahava Malla in battle amid the pitfall (koppam) of his army, seized upon his elephants and horses, and performed lustrations of victory, when he deigned to sit upon his throne ;—the citizens of Jananáthapura, which is Mámallapura, the chief city of Amúrnad in Amúrkotta, in the prosperous Cholamandalam, and we the inhabitants," &c., &c.

The monarch here referred to has been clearly identified by Sir Walter Elliot with Víra Rájendra Chola, whose father had acquired the whole of Telingána by intermarriage with the eastern branch of the Chalukyan dynasty, and who had inherited from him an empire extending from the Godávari to Rámésvaram, and comprising the greater portion of the southern provinces of the Presidency. The year mentioned corresponds with 1073 A.D., and Ahava Malla is Somésvara Déva I, king of the western Chalukyan kingdom. "Irattaipádi" was the name given by the Tamulians to the southern portion of the latter kingdom. The expression "7½ lacs" refers either to the revenue or the townships of the country. We learn further from the inscriptions that the grants were made to the Alvár in the temple of Paramésvara Mahá Varáha Vishnu, or Mámalla Perumál, so it may be inferred that the more modern Vishnu creed had already ousted the Siva faith. Altogether, this inscription, belonging, as it does, to the period when the Chola kings were at the zenith of their power, is most important and interesting in every way.

The next Tamil inscription, in point of time, is be found on the face of a rock about 100 yards north from the mantapum at Sáluvam Kuppam above-mentioned. It also commemorates an ancient

deed of sale for the support of the Siva (Pillaiyár) temple there. It begins as follows:—

"Salutation. In the presence of Tiruváyi Kórvi (the goddess of learning). In the 37th year (Andu) of the reign of Tribhuranavíradévar, Sovereign of the three worlds, who having taken (or holding) Madura, Iram (Ceylon) and Karuvúr, and the crowned head of Pandiyan, made the Vírabhishékam and Vijayabhishékam (the lustrations of heroism and victory), * * * * and by the grace of Ádisandésvara, in the temple of Subiramaniya Dévar, in the village of Tiruvirichilúr, granted for the support of gods and Brahmins, in the Amúr Kottam, of the victorious Cholamandalam, &c., &c."

The invocation of Ádisandésvara, as of a long-established deity, shows that this Tamil inscription is of an age considerably subsequent to that which produced the Sanscrit inscription hard by. The prince referred to, was the second son and successor of the Chola king, referred to in the preceding inscription. He was appointed Viceroy of Telingana by his father in A.D. 1079, and, from inscriptions among the Mackenzie MSS. from the Rajahmundry District, it appears that he took the titles of Tribhurana-malla, Kulestunga, and the 7th Vishnu Varadhina. The above inscription therefore corresponds with A.D. 1115. The characters are in the same old Tamil as the preceding, and in fact all those of the Chola period.

The last inscription with a date, is one engraved on a stone under a tree near the steps on the south of the tank in the hamlet, called Paravakárar's choultry. It is dated S.S. 1157 (AD. 1235) and states that one Tiruvengada Náyukar gave the piece of land surrounding the mantapum, dedicated by Timmappa, for the halting place at festivals of Perumál Ádivaráha Gnána Pirán (the Vishnu deity at Mámallapuram). The name of the ruler is given as Vikrama Déva, probably a viceroy or feudatory of the Cholas.

From the above, there seems to be a fair basis for assigning approximate dates to, at all events, the more prominent of the groups of *Hindu* architecture and sculpture. We have the Raths, and the bass-relief in the Kirshna mantapum, of a date somewhere about the 5th or 6th centuries. Then comes the Atíchandésvara mantapum, and some of the fine Siva carvings, such as the very spirited representation of Durgâ, seated on his lion, vanquishing Máhíseshúra. These may safely be placed between the 7th and 10th centuries. Finally

we have the period of the rise and ascendency of the Vishnu faith, represented at its best by the sculpture of the Boar incarnation, and dating from the latter part of the 11th century up to Simhama Nayudu's time, or the beginning of the 17th century. The Shore temple was doubtless a creation of the second of these epochs. This building has, owing partly to its romantic position within range of the spray from the surf, attracted perhaps more general attention than the whole of the rest of the remains put together. It is in the purest early Dravidian style, the Vimána, or tower over the shrine, forming the central and principal mass, while the gopuram, or original gateway alongside, is comparatively insignificant. The only other temple like it in plan is that at Tanjore, and Mr. Fergusson justly describes it as the most important Vimána in the south. The superficial extent of this temple is small, about 1,600 feet, and the height of the large Vimána is about 60 feet. Like the smaller one, it is surmounted by the umbrella-shaped summit, called Kalasa, made of basaltic rock, which, unlike the granite below, bears no signs of destruction by the sea air. It is built of blocks of granite, but time, and religious strife, have done much to conceal and alter the original design; what was, no doubt, the gateway on the eastern side, just as in the Kailas at Ellora, has afterwards been converted into a separate shrine, and the passage of communication between the two has been blocked up at each end.

Additional support is given to this view by the fact that a stone screen surrounds the larger Vimána but stops opposite the smaller. Moreover, the only entrance at present to the larger is through a large bare doorway cut in the screen, the only access to which is by scrambling along the edge of precipitous rocks, while that to the smaller is from the south over bare ground; but these rocks bear marks of the cutting of rude stone steps, and apparently of platforms to support some terrace or superstructure. A pillar supposed to be a Dhípastambha, or lamp pillar, such as is found in all Pagodas, stands in the surf, but there is no visible means of ascent, and except a sort of peg at the top, no appliance for fixing a light. Near the temple lie various figures of small crouching bulls, and a Mahishásúra, all much eaten away by the action of the sea air.

The garbhagriha, or "womb of the temple," under the principal Vimána, is occupied by a large Lingam, sixteen-sided, with a perimeter of 6 feet 9 inches, made of black marble, but without the Yoni, or lower part, which is always found united with modern examples

of this symbol. It is much mutilated. In a sort of verandah behind, is a recumbent figure of Vishnu with the ordinary Nágasésha above and below him. This unusual presence of the two deities under one roof is unexplained, unless it be that the temple, like the Raths, was erected before the intolerance of sects had produced irreconcilable antagonism between the Sivite and Vishnuvite faiths. In confirmation of this theory, images of Brahma and Vishnu are found carved on the wall along with those of Párvati, Paraméswara and the young Subramaniya Svámi.

There seems no foundation in fact for the tradition that the sea has made any considerable encroachment on this part of the coast. The local stories of a city buried under the waves, the gilded spires of whose temples have been observed at very low tides, is entirely apocryphal.

The discovery of large deposits of ancient bricks, corresponding generally with those found in the country of the Mahábhárata, though a little smaller, as well as the various coins of divers countries, such as Rome, China, and Persia, form good grounds for the belief that the site of the Seven Pagodas was once occupied by an extensive city, having widely extended commercial relations with foreign countries. Some such city on the Coromandel coast there undoubtedly was, even before the Christian era, and it is hard to find a site more likely than this. Indeed the theory of Heeren, *vide* Historical Researches, Asiatic Nations, Vol. II, pp. 83, 298, is that Mallapuri is no other than the Mallarpha of Ptolemy. Gibbon says, "Every year, about the summer solstice, a fleet of a hundred and twenty vessels sailed from Myass Hormas, a port of Egypt on the Red Sea. The coast of Malabar, or the island of Ceylon, was the usual term of their navigation, and it was in those markets that the merchants from the most remote parts of Asia expected their arrival. This fleet traversed the ocean in about forty days by the periodical assistance of the monsoons." This would make the fleet arrive on the coast of India at the height of the S. W. monsoon, when the ports on the west coast of India are closed, and we must apply the word Malabar, in the sense in which it was used by the Europeans of the last century, to Tamil land (Dravidam), or the east coast, to which ships would be safely carried by the trade wind in question, being assisted also by the current then running northwards along the coast. In the same way, current and wind would be alike propitious for the return of the fleet during the N. E. monsoon. As for a

harbour, the creek to the south of the present ruins, which need not have been always so silted as now, would have sufficed for the reception of the largest of ancient ships.

In the above precis of the information obtainable about the Seven Pagodas, private theory has been, as much as possible, suppressed. The opinions of acknowledged authorities have been deferred to, the weight, standing, and date of the different writers, having been considered in making a selection among opposite conclusions and solutions of difficulties, which could not be made to harmonize. There is one point, however, which appears to have as yet received but scant attention. There exist at the Seven Pagodas and its neighbourhood remains, which are too purely Buddhist to admit of the theory that they only represent the influence of Buddhism on Chalukyan Hindu art. Therefore, if it really be that Mallapuri was one of the centres of eastern trade, the presence of Buddhist remains would not merely be explained. They would be required, for without them the place could never have been what it pretends.

Edicts of Asoka have been found in Ganjam of a date 250 B. C. The Buddhist caves at Cuttack and Bezwada belong to the 2nd century before the Christian era. We know that at that period (Asoka's) great efforts were made to convert the south. The distinct Buddhist missionary character of the great bass relief at the Seven Pagodas has been already referred to above. If this were all, there might be room for doubt as to whether the subject of it had been correctly interpreted. On the sea shore, hard by, stands a group of eight Buddhist male and female figures, all very old and worn. One of the latter has a dead child hanging on the right side of the neck, an emblem, according to Max Müller, commemorative of a great famine in the early Buddhist period. Then there are the numerous Rishi caves in the Bass-Relief Hill. Again at Sáluvankuppam there is a cave surrounded by a group of large tigers' heads. The similar one at Cuttack has one only, but it is hard to see on that account any difference in the religion of their constructors. Buddha's horse, which he sent back along with his jewels to his father, king Suddodhana, when he finally adopted the life of an ascetic, is pourtrayed on the southern end of the same rock.

Looking at the place as a whole, its architecture, its sculptures and its inscriptions, we would seem to possess here a complete religious history of the south carved in the imperishable rock, and, with all deference to the high authority of Mr. Fergusson (who, how-

ever, seems to have confined his study almost entirely to the monoliths) it is difficult to believe that the remains enumerated in the foregoing paragraph do not form a chapter in the story anterior to his earliest one, which he dates about the 6th century A.D. It would seem to be much more in accordance with the evidence to accept these remains as the records left by the Buddhist faith, and to assign to them an age nearly coeval with the zenith of Buddhist architecture and sculpture, or a period commencing a couple of centuries or so before the Christian era.

It has been impossible in this notice to give a detailed description of all, or nearly all, that is to be seen at the Seven Pagodas. Those seeking such information cannot do better than refer to a work, entitled "The Seven Pagodas," which is a compilation of nearly all that has been written on the subject, by the late Major M. W. Carr, of the Madras Staff Corps, and which was published under orders of the Madras Government in 1869. As guides to visitors, the notice by Lieutenant Braddock, and the description of the Pagodas by Kâvali Lakshmayya, are the best in the book.

Tirukaleikunram, or the hill of the sacred kites, is situated halfway between Chingleput and the sea coast, on the road leading to Sadras. It is a ridge terminating in a spiked hill, some 500 feet above sea-level, on which stands part of a temple dedicated to Siva, the main building and offices being located in the town at the foot. Little is known of the origin of this place, and the only information which can be gathered from the Stalapurána, which is, in this instance, more than usually wild and incoherent, is that the shrine appears to have been patronized and endowed by both Chola and Pandian princes who visited the place, and benefitted by the peculiar properties of its soil and the water of its tank for the cure of leprosy and so forth. Some of the names of its benefactors given are the Emperors Vellváji and Suraguru, and Kings Chola and Gurupandiyan.

The name of the idol is Védgirísvarar, or the god of the hill of the Vêdas, which he adopted owing to having taken them under his special protection. Indeed, according to the legend, he is said to have, at their request, turned them into the hill where his temple stands. The name of the hill is on that account Védagiri or Védásellam. The idol is called also Rudrakísvarar, after his victory over the Asúras and 10,000,000 Rudras. This probably refers to some conflict between the Sivites and the Buddhists or Jains.

Every day two birds of the kite species come to the mountain, and are fed by an attendant Brahmin. The same two are believed to have come from Benares to receive this daily dole from time immemorial.

The town of Tirukaleikunram used to be the head-quarters of a Tahsildar, but at present it is almost entirely inhabited by persons connected with the temple, or bazaarmen who cater for the wants of the pilgrims who flock to it from all parts in one unbroken stream all the year round, and of the crowds attending the various festivals.

It contains 404 houses, mostly well built, with a population of 2,645, of whom, besides 225 Pariahs, no less than 998 belong to no recognised caste, and may be taken as some approximation to the dancing-girl element, or its results.

Vendalúr is a small village on the Great Southern Trunk Road, 19 miles from Fort St. George. Troops used frequently to be quartered in an entrenched camp at this place during the wars of the Carnatic. There is still a substantial up-stair house in good order, erected by General Joseph Smith, in 1765, as we learn from an inscription in a stone in the outside stair.

Tiruporúr is a town of 4,147 inhabitants lying near the East Coast Canal, about 23 miles south of Madras. It contains a Siva Pagoda held in much repute by the inhabitants of Madras, large crowds of whom flock to its monthly festivals.

It is the head-quarters of a Deputy Tahsildar and Sub-Magistrate as also of a Police Inspector. It used to be the Casba of a Taluq, the extent of which was conterminous with that of the present sub-division under the Deputy Tahsildar.

The other towns in the Taluq, of more than 2,000 inhabitants, are Palúr, population 5,292; and Teiyúr, population 2,297.

THE CONJEVERAM TALUQ.

Occupies an area of 286,342 acres, and measures 447 square miles, according to the survey recently taken.

Boundaries.—It is bounded on the north and east by the taluqs of Tiruvallúr, Saidapet and Chingleput, and on the south and west by the North Arcot frontier.

Soil and Characteristics.—The soil of this taluq is generally very inferior, being either stony, or mixed with lime, gravel, soda and laterite. There are only one or two low conical hills on the north-east, and its general appearance is tame and dreary in the extreme. The general level rises gradually, but considerably, from the river Pálár towards the north and west. There is an entire absence of

wood, and scrub jungle is to be found in very small quantities. Along the northern bank of the river, palmyra, cocoanut and tamarind trees have been largely planted.

Number of Villages.—The total number of separate villages is 461, which is made up of 352 Ryotwary, 58 Zemindari, and 54 Shrotriem, and 3 Rented villages.

Census.—The population of the taluq aggregated 168,036 according to the Census of 1871, being an increase of 9·0 per cent. on the numbers of 1866. To this the town of Conjeveram furnished 37,327. The Hindus numbered 160,058, the Mahommedans 3,498, and the Christians of all classes 4,462. As in Tiruvallúr a considerable Telugu population is to be found here.

Rivers and Irrigation.—The chief source of river irrigation is the Pálár, but the Cortelliar also furnishes a supply to a few villages on the north-west. The Pálár irrigation is of two kinds: first, the usual flood and spring channels are to be found on both banks of the river in the south of the taluq; secondly, the Kambukal, a channel, taken off the Pálár at the same anicut, which supplies the Kávéripák tank in the North Arcot district, about 25 miles west of Conjeveram, flows along a ridge which runs on the western and northern sides of the taluq, and fills chains of tanks, sometimes two, three, and four deep on each side of its course. The total irrigation thus supplied supports a revenue of about Rs. 44,000. It is a native work, improved about 25 years ago, and the project of restoring the entire native scheme, which included a branch running south-east across the Conjeveram and Chingleput taluqs, and which was designed to irrigate lands up to within a few miles of the coast near Tiruporúr, is believed not to have been abandoned. It has more than once been urged on the attention of the Board of Revenue by the district officers.

Crops.—The crops are those general in Saidapet and Chingleput, with the addition of indigo, which, however, seems not to have been a very paying product of late years.

Manufactures.—As stated in Chapter II., the Conjeveram town and neighbourhood is the head-quarters of a large weaving community, which, however, the competition of Manchester goods has reduced to comparative indigence. Country cloths of all kinds are still manufactured. There is always a considerable trade in manufactured brass and other metals, as well as jewellery, to supply the demands of the town and the surrounding villages. There are also

a good many indigo vats and godowns scattered over the taluq, but this industry seems to be languishing. Coarse paper-making on a small scale is also carried on.

Communication.—The town of Conjeveram is connected with the main line of the Madras railway at Arconum by a branch line 18¾ miles long, about half of which runs within the taluq. The high western trunk road also runs through it in a south-westerly direction for about 37 miles. There is a good road, 25 miles in length, connecting this road with Chingleput through Conjeveram. These 62 miles of the roads are the only good ones in a total opened mileage of twice the amount.

Conjeveram is 45 miles from Madras in a west south-westerly direction. The native name of the place is Kanchi, or Kanchipuram, *i. e.*, the shining, or golden city, from the Sanscrit root, *Kúsh*, "to shine," and *puram*, "city."

If any faith can be placed in widespread tradition, Conjeveram must be in point of antiquity as a city second only to Surat. There can be no doubt that the Coromandel coast, the *Arcati Regia Sorae* of Pliny, possessed, like the western coast of India, a considerable amount of civilization and commercial prosperity long prior to the Christian era. The Stalapuram of nearly every temple confirms the belief of the people that Conjeveram was for ages a Buddhist, and afterwards a Jain town. The former faith was in the zenith of its power in the second century B. C. There are, however, only few remains of that religion to be found in Conjeveram, and it must be remembered that the Buddhists have left no traces of their permanent establishment further south than the Amravati tope, in the Kistna district, which seems to have marked their point of departure for Burmah and Ceylon. The Jains, on the other hand, undoubtedly were once in strong force in the country about Conjeveram, but that does little to support the claim to great antiquity advanced for this town. There is an inscription of Pulikesa I. of the Chalukyan dynasty, whose capital was Kalyan, translated by Sir Walter Elliot. It is to the effect that he conquered the Chola king and burned Conjeveram. The date of this monarch is about 489 A. D. This is the same ruler who persecuted Buddhists, and harried their tope at Amravatti, so it is just possible that his arms were directed against Conjeveram with the same object. The next date we have is 640 A. D. In that year we find the Chinese Buddhist devotee

Hiouen Thsang mentioning in his travels a visit to Kanchipuram, a Buddhist town. By some, however, this is asserted to be Ginjee, and by others, Negapatam.

In the early ages, about and previous to the Christian era, the sole material used for building purposes was undoubtedly wood, and if we except the large rock-carving at the Seven Pagodas, there is no stone building or carving in the whole district of an earlier date than the 5th or 6th century of the Christian era. Architectural or other remains therefore are dumb.

To make the confusion greater, native accounts of the Chola kings place the foundation of Conjeveram in the 11th or 12th century by Adondai Chakravarti, the illegitimate son of Kullatanga Chola, the king of Combaconum. The country is distinctly described as a wilderness, and no mention is made of any previously existing city. On the contrary, a minute description is given of how he came to choose this site for a new city in a wild and desert country. It is just possible that, after all, this may have been a fiction in order to magnify the difficulty of the task of peopling the country—a feat which he is said to have successfully accomplished. If so, it only proves the utter unreliability of all tradition regarding the ancient history of Conjeveram, and renders it safest to treat the claim to extraordinary, or even any great antiquity as still remaining to be proved.

As some evidence in support of the traditional claim of Conjeveram to extraordinary antiquity, there is the fact, that excavations have from time to time disclosed the existence of a large substratum of ancient pottery and rubbish, extending frequently to a depth of many feet.

Conjeveram is the most sacred city of the south of India, and has long been the head-quarters of Brahmins. Indeed, it claims a pre-eminence not second to Benares. In a conversation between Iswara (Siva) and his wife, Parvati, reported in the Stalapurana as over-heard by Nandi the sacred Bull, the religious attributes of the place are thus stated:

"Among these" (Benares, Rámésvaram, &c.,) says Siva, "Kanchi is the best! Its inhabitants, those that have seen it, heard and spoken of it, thought of it, and meditated upon it, and the birds and beasts that inhabit it, obtain, salvation.

"At the centre of the town, having constituted all the sciences into a mango tree, and myself into a Lingam by the name of Yékâmbara Nádár, I always live with you, sin will be removed, your interest will be promoted by living at Kanchi, by merely pronouncing the name, by going through it once, or by being made to live thereat anyhow.

"The town of Kanchi is five Yochana (50 miles) in extent from east to west, and five Yochana from north to south. The most important spot in the extent is five Indian miles from east to west, and five again from north to south. There my (Siva's) presence is to be noticed for ever. Even during the deluge I will raise the square spot, Conjeveram, on the point of my lance. It is to be without destruction for ever. That town is of my shape. It is matchless. The inhabitants of the place will gain their wishes."

The above is believed by the native community, and to Kanchi accordingly the wealthy official, the rich merchant, and the poor beggar alike retire to die in peace.

According to popular belief there are ten thousand Lingams and a thousand temples in Kanchi. The observer may see the former stuck up at almost every turn. The latter exist in every state from good repair to complete ruin, and of all dates, from the best period of Hindu art down to the detestable stucco abomination, which is all the degenerate Hindu of modern times can produce as a shrine for his god. The best and most brilliant period is, however, well, although very scantily, represented. A specimen of it in sand-stone, will be found in a deserted temple standing in a field south-west of the new dispensary. The carvings and sculptures on this waif of the past, though florid, are full of verve and spirit.

The great and principal temples of the town are now only three, the oldest of these is that dedicated to Siva under the name of Yékambara Nádar or "lord of the one Æther." It is the headquarters of the Adwaitam, or "Nondualistic," doctrine, *i.e.*, the belief that god is the spirit pervading the universe of which matter is the manifestation or "external appearance." The object of worship in the holy of holies is a lingam, or representation of the male and female organs of generation conjoined. The symbol in question, is, in this instance, made of mud which is kept from falling to pieces by being bound with a wire, and it is explained that this material was selected to represent the reproductive or creative power of the universe under the form of one of its chiefest constituents. It is never washed, as in other temples.

This is probably the oldest building in the town and its irregular, though not unpicturesque, construction gives a clue to its history. Its origin probably dated from a very humble village shrine. There are even allusions in the Stalapuráṇa to its having sprung from a mango tree. In course of time, walls and towers were gradually added, till the structure became of the grand but unmathematical form in which it now exists. For no two walls are parallel, nor are any two towers exactly opposite one to another, and there is scarce a right angle in the whole place. The earlier portions were, no doubt, as tradition asserts, the works of the Chola kings, who were the great temple-builders of the south. The age of the highest Gopuram or tower in the outer wall, as probably that of the wall itself, is determined by an inscription on the former, to the effect that it was erected by Krishna Ráyalu Rájá of Vijiyanagar, who began to reign A.D. 1509.

The principal festival of the year takes place in Panguni, and lasts 15 days. Its origin is in the following fable. It appears that, at the time in question, Siva was conducting the united offices of the trinity—creating, preserving, and destroying. His consort, Párvati, giving way to a levity unworthy of her exalted position, went behind her husband and put her hands over his eyes. The result was that the whole world was enveloped in darkness. Siva cursed her, deposed her from her position of wife, and, of course, almost immediately regretted what he had done. Being unable, however, to restore her he advised her to sit for six months in the Kampanádi tank in Yékámbaram's temple and meditate on the deity, at the end of which time he appeared before her and took her back. This is symbolised on the tenth day of the feast by placing images of the god and goddess (Kámátchi) together in one chamber for the night.

The building has often felt the rude shock of war, and was sometimes a barrack and hospital, and often improvised into a fort during the wars of the Carnatic. Hyder Alli has left the mark of his cannon shot on the large doors of the eastern gate as well as on the tower and gateway itself.

The institution is far from being wealthy. Its annual income is derived from a Shrotrium village which yields about Rs. 1,100 and a yearly grant of Rs. 705 from government, in lieu of the old pagoda fees on land which have been resumed. There are a few inferior

jewels, valued at Rs. 20,000, and Rs. 10,000 worth of copper vahanams, silver plated, vehicles on which the god is carried in procession. In April 1845, the temple was entered by dacoits and robbed of jewels worth about a lac of rupees, even the idols being stripped of their ornaments. A couple of years afterwards, Rs. 1,000 worth of the stolen property was discovered in the house of a ryot of the Salem district. Ten arrests followed, six of the accused died of cholera before trial, and four were convicted.

The second important shrine is dedicated to Vishnu under the name of Varatarájásvámi. It is the richest and most important institution in Conjeveram and has quite overshadowed all the others. It is the head-quarters in Conjeveram of the Vasishtadwaita system of moral philosophy. According to this, Vishnu and the universe are one. Yet he is clothed with all good qualities, and with a two-fold form, 1st, as the supreme soul or spiritual essence of the universe; 2nd, in the form of matter. He manifests himself to his creatures in his avatárs, in idols and objects of worship, and in the human soul.

The alleged origin of this temple, as given in the Stalapurana, is a fair specimen of the grotesque absurdities which fill these so-called local religious histories.

Brahma, the creating member of the trinity, once upon a time had great trouble with his wife, Sarasvati, the goddess of learning, because, on her putting the question to him directly, he was compelled in truth to answer that he preferred Latchmi, the goddess of riches, Vishnu's wife. Sarasvati then ran away from Brahma, and lived apart. The latter meanwhile went to Conjeveram to perform the Aswamathayagam, or horse-sacrifice. He chose Conjeveram on the score of economy, as one such sacrifice performed at that place, was equivalent to 1,000 anywhere else. The object of his sacrifice was to gratify his desire to behold the unseen. While he was performing his sacrifice on the spot on which the temple now stands, his wife, assisted by goblins and other devils, appeared in the form of a strong flood which threatened to carry the whole thing away. Náráyana (Vishnu) being invoked to come to Brahma's assistance was eventually obliged to take the form of a naked man and lie across the course of the torrent. This was too much for the modesty of the irate lady, and she gave in, on condition of being held more sacred than the Ganges everywhere south of the Deccan. She turned aside in her course at that part of the town called Yedothkarei, and there may be seen lying on the ground a full length stone-

image of a nude man, probably a Buddhist remains. In the event, Náráyana issued from the flames of the sacrifice, eating of the horseflesh that had been consumed in it. Brahma's desire to see the embodiment of the unseen was thus fulfilled, and the delighted common people standing round besought Náráyana to dwell permanently among them. To this request he consented and thus was the present temple commenced. The torrent thus turned away remains to the present day under the name of the Végabathiyár, an arm of the Pálár which flows by the southside of the town.

There is a tradition current in the town of the foundation of this temple in a much more matter-of-fact way. In the 11th century one Gunda Gopála Ráo was governor of Conjeveram, and his wife was barren. Although a bigoted Sivite, he vowed a temple to Varatan if his wife should bear him a son. The event happened, and the temple was built. It is quite possible that this was the commencement of it. The statement that this person demolished a large Siva temple, in order to obtain the materials for the construction of the new one, is confirmed by an inspection of the walls, and this would go to corroborate the date assigned to the governor in question, for it would approximately coincide with the Crusade against Sivavism led by Rámánujáchári, which was everywhere characterised by extreme intolerance, and after which the Vishnu creed attained a permanent ascendency in Conjeveram.

The building of this temple is in two courts. The date of no one part can be accurately fixed, but it will not be very wide of the mark to assume, that the allusion to the naked man in the story, indicates its origin in the undoubted connection between the Vishnu faith and Jainism. The whole of the courts and the Vimánas, or shrines, in their present form are, however, comparatively modern.

The 100 pillared mantapam, standing in the outer court, is a work of considerable merit. The carving on the pillars in illustration of the Avatárs and other incidents in the history of Vishnu is one of the very latest specimens of what has any claim to be called native art. They are unfortunately slightly mutilated, apparently by shot, and the sacrilege is, as usual, though not without reason, ascribed to Hyder Alli. There is an inscription, recording the embellishment of the Punikoti Vimánam of this temple by Krishna Deva, Rája of Vijiyanagar, who extended the limits of his kingdom to the ancient boundaries of Bukha's and Harihara's (400 A.D.) and visited Con-

jeveram in 1515 A.D. The carvings of the pillars in the mantapam probably belong to the same period. The outer walls appear to be more modern, and are perhaps of a date nearly coeval with those at Srirangam in the Trichinopoly district. We know that the building of that temple was stopped when it was fortified during the ten years' conflict between the British and French for the possession of that place. If this surmise is correct, the more modern portion of the fabric of the Varatárájasámi temple, as it stands, belongs to a period falling within the eighteenth century.

The income of the institution consists of a revenue from its lands in seven Shrotriem villages of about Rs. 3,000, an annual payment by Government in lieu of resumed fees of Rs. 9,961, and of Rs. 2,290, being bequests by various donors for the performance of certain Ubayams, or festivals.

The total value of the jewels, as estimated by the priests, is Rs. 1,06,935, and that of the Váhanams, or vehicles, mostly of copper gilt, Rs. 34,466. Among the former, a Makaranti, or necklace, valued at Rs. 3,682, is exhibited as the gift of Lord Clive. Mr. Collector Place figures in the list for various gifts aggregating Rs. 3,032. Another Collector, Mr. Garrow, seems to have presented a Chandraháram, or necklace, worth Rs. 371. A beggar Brahmin, named Venkatádri, having taken a vow not to taste food until he had collected Rs. 10 each day, managed to scrape together Rs. 24,000, with which he bought a crown for the male idol, and two similar ornaments for the two goddesses.

The principal feast takes place in the month of Vayási (May, June.) Owing to its magnificence with reference to the other festivals in Conjeveram it is called the Grand Festival, but its more proper name is Garuda Utsavam, or Brahmin Kite Festival, this bird being the favourite of the god to ride upon. It lasts ten days, during each of which the idol visits Siva, or Big, Kanchi on various Váhanams, for the purpose, it is said, of permitting the minor deities of the place to pay their respects to him. For this purpose he goes down the fine broad street, fully two miles long, which leads from his own temple to the *Rája Víti*, at the foot of which he rests a certain time in a mantapam belonging to him. Varatarája and Yékambaranádár are brothers-in-law, and the evening of the sixth day of the feast is occupied by a visit to the Siva temple. The image is brought down to the front of it, taken thrice round about from right to left, and thereafter the same number of times

the opposite way, and then is hurried off again. It is said that this is done to symbolise the light-hearted jocularity propor between brothers-in-law. The explanation possesses little intelligible point for Europeans.

The whole festival is designed to illustrate the admitted superiority of Vishnu to Brahma, and his complacent patronage of Siva.

Vast concourses of persons assemble at Conjeveram from almost every part of the Presidency to assist at the celebration of this festival. Every sanitary precaution, consistent with respect for religious prejudice, has been enforced by the compiler since 1868 with satisfactory results so marked, that these measures now command the general approval of all classes of the native community.

The third important temple in the town is dedicated to Kámákshi, the "loving-eyed" Parvati, the wife of Siva. This temple belongs neither to the Dwaita nor Adwaita systems, and it is devoted to the worship of material good and pleasure. The deity, it is said, may exist without matter, but there is a power within him manifested in his parasakti, *i. e.,* the energy of the divine nature in action. The wife of the deity is selected for worship under this form, which is the same degrading superstition so common in Bengal. The power of the goddess is solely over worldly concerns, so those who desire present advantage in any shape, repair to her shrine. Her income is derived in about equal proportions from a Shrotriem village and the Government grant, and averages about Rs. 2.852. The jewels are of little value.

A notice of the more important temples would be incomplete without mention of the Jain temple, situated in the hamlet of Tiruparattikundram, about two miles south of the weaver quarter of Conjeveram, called Pillapáleiyam. Its florid architecture and the considerable artistic beauty of some of the details, notably of the sculptures in the cloistered court which surrounds it, and of the colouring of the paintings which adorn the ceilings, lead to the assumption, which is confirmed by various inscriptions on the walls, that it belongs to the period when the Chola power was at its zenith and extended even into Bengal, as well as over the entire south, and Telingána and Karnáta, Service is still conducted in it, though in a humble way. The idol is called Trilókanádaswámi, i. e., the ruler of the three worlds. The Vijiyanagar monarchs made various grants of land to this temple during the 14th, 15th and 16th centuries. The

inscriptions are very valuable and appear to commemorate gifts by nearly the whole of the sequence of dynasties who held the country for any length of time. They are to be found in Appendix F.

The long Mahommedan occupation has produced a mosque of considerable size, which rears its dome in uncongenial proximity to the Hindu temples hard by. It is said to mark the burial place of a fakeer from Bíjapúr, called Hazarath Sah Amír Avalju. Its income from land amounts to Rs. 200, and Government contributes Rs. 1,559.

There is only one instance of intolerance on the part of the rival faiths. Indeed the Nawabs of the Carnatic, like the early Mussalmen invaders, seem to have been wonderfully liberal in their religious views. The exception was provided by Hyder Alli. It is asserted that when he approached the town, probably in 1780, the authorities of the three pagodas, noticed above, determined to protect the idols from their apprehended desecration by the fanatical zeal of the invader. They were accordingly conveyed away, disguised as corpses, and followed by funeral processions and were carried off to the Udeiyárpalaiyam jungles in the Trichinopoly district. The image of Kámátshi was of gold, and is said to have been taken possession of by the Rajah of Tanjore. It evidently took a long time to re-establish the confidence of the natives of the jaghire in British ascendency after Colonel Baillie's defeat and Sir Hector Munro's precipitate retreat from Conjeveram, for we find that it was not till 1799, that is, after the taking of Seringapatam had finally extinguished Hyder's hated dynasty, that it was deemed prudent to bring back the sacred images from their exile. The idol of the Siva temple was restored to its place by a Brahmin called Sellámbattu. The following is the translation of an inscription on a pillar outside the goddess' shrine recording a like event in the history of the Vishnu pagoda.

"May blessings attend! In the 1632nd of the era of Sáliváhana (1799) named Dhathu, in the month of Panguna, on the 30th day, on Saturday, instructed by Srínavása. Lallatandra Malláji, disciple of Áthanjír, caused the idol Varatarája to be brought back from Udeiyárpáleiyam to Vishnu Kanchi."

The tanks of the town are considered scarcely less sacred than the temples, and some of them are credited with the most wonderful qualities. For instance, there are seven, corresponding to the days of the week, by bathing in which every human want or desire may

be gratified. Bathing in one makes the body golden; another gives Indra's world; a third, all wishes; a fourth, removes all anxieties; a fifth, secures salvation; a sixth, grants knowledge; and a seventh, takes all sin away.

Those in the large Siva and Vishnu pagodas are fine structures, nearly square with the sides sloping to the bottom in gradual rows of cut granite steps. But the finest of all is the Sarvatírtam, situated on the outskirts of the town to the south of the Siva temple. It is filled by the channel from the spring at Ambi, described below, and is the only tank in the town possessing an approach to decently clean water throughout the year. Its four sides are studded by little pagodas, and its steps are covered morning and evening by bathers whose colored cloths, laboured and precise pious attitudinizing, and brazen vessels glistening in the sun, give to the spot a peculiar charm of picturesque effect to be seen only in the east. The floating festivals, during which Siva goes round this tank at night on a raft in solemn procession, are curious and not wanting in grand effect, or in material for the study of human nature excited by religious frenzy and a good spice of the love of *tumásh*.

Regarding the political history of Conjeveram up to the middle of the 18th century we know little or nothing in detail. That for three or four hundred years it formed one of the capitals of the Chola kingdom of Tondaimandalam seems certain. There is also evidence that it figured in the events, which characterised the internecine war of sects and the rude irruptions of new peoples from the north, and which generated a chaos so profound as to make the history of the greater part of India for several centuries before the latter period a sealed book which has as yet defied research.

When the country fell under the sway of the Hindu kings of Vijiyanagar, Conjeveram naturally formed the seat of the government of the Viceroys, whom they deputed to administer it. The memory of some of these is kept alive by the tradition of improvements and public works executed under their auspices. Gunda Gopala Row has already been mentioned in connection with the Vishnu temple, and he is also credited with excavating a channel which diverted the Pálár from its old course, the Virudhésharanadi to its present one by the village of Orikai. In latter times one Lingappa, who is no doubt the "Lingappa Brahminy," collector of the king's (Golconda) rents at Conjeveram (1677 *et seq*) who gave the

factory of Fort St. George so much trouble, is still remembered for his many good deeds. He constructed streets and wells for Brahmins, and erected five minor Siva temples. One street still goes by his name.

Again one Sittakoni Rao *alias* Bábu Sahib, said to have been a Hindu invested for his services by the Nizam with a Mahommedan name, initiated the Rájakál water-supply project, which the Government have lately urged the Municipality to revive and extend. The water is brought by a channel two or three miles in length from a spring which percolates underground from the river to a pool at the village of Ambi. At the south-western suburbs of the town it divides, two-fifths going to supply the irrigation tank of the village of Konérikuppam, and the remainder by a series of underground passages filling various tanks in the town. Report has it that the water was thus carried as far as Vishnu Kanchi, but it is doubtful whether the levels permitted this. This has yet to be proved, but the channel has been traced through the Siva pagoda to a tank near where the cars stand.

The following is a translation of the inscription which was set up to perpetuate the completion of this great work, and it is worth being transcribed in full:—

"May blessings attend! In the earlier part of Káliyuga, during the administration of Sittakoni Raya, the subordinate Dewan for the Carnatic, of Sadatalla Khan Bahadúr who was the chief Dewan of Mallualankari, Bahshah Mahommed Shah, ruler of the earth and master of the Subbah, ruler of Mahamandalam and master of many hill forts, and master of the eastern, southern and western seas, in the year 1645 of the era Sálivâhana (1792 A.D.) Sobhakritu, on Monday in the month of July, and on the seventh day of the moon's wane.

'Sittakoni Raya came to Conjeveram, as holy as heaven, in order to administer charity. This is to be a testimony (as permanent as the sun and moon) of the channels constructed by him for the water-supply of the town. On the east Ambi spring, on the south of west Ambi, on the north of Kuttirambédu, and on the west of Konérikuppam spring, the main spring of the channels should exist.

'The course of the channels. On the south of Ambi, on the north of Vishár, on the east of Mapédi, the channel should, by the side of the Puttéri tank, touch the limits of Sirukáveripákam, and reach

the central part of the central street of Kámákshi Amman Petta. Three-fifths, of the water should feed all the tanks beginning with the Sarvatírtam and terminating with the Varatarája temple tank. Two-fifths of the water should feed Konérikuppam village. These directions must be attended to as long as the sun and moon endure."

So much for a native water-supply project.

The numerous native inns, or choultries, form a feature in Conjeveram which deserves notice. In them, the crowds at the festivals, and the constant stream of devotees passing through the town at other seasons of the year, find a welcome shelter. Their exact number is not known, but it must be very large, as the erection of a chuttrum has long been a favourite form of pious charity. Their form is very various, from the pretentious building with its carved stone front and two or more cloistered courts down to the humble open fronted shed of sun-dried bricks, and the hospitality ranges from a liberal dietary to all comers to a dole of butter-milk or mere house-room.

The town of Conjeveram has always been celebrated for its fine wide streets and pleasant appearance. The large gardens which are very generally attached to the houses, and many fine plantations of cocoanut and other fruit trees, cause it to occupy a considerably larger extent of ground than is generally the case with a native town of an equal population. These advantages together with the presence of the various temples and the many fine stone-revetted tanks have, added to the attractions attendant on the residence of a royal or viceregal court, always made Conjeveram a favourite place of residence for wealthy retirement or religious and lettered ease. It is not wonderful, therefore, that it has been frequently sacked by invaders—Chalukyan, Mahommedan and Mahratta.

During the British period it first comes into notice when Clive marched through it on his way to Arcot (1751). The Siva pagoda was, during the seige of the latter place, garrisoned and the outer wall strengthened by Rájá Sahib and the French, from whom Clive took it in 1752. Two years afterwards the same process was repeated. In June 1757, Saubinet, a French officer, after vainly attempting to dislodge Serjeant Lamberton with two companies of sepoys from the Pagoda, sacked the town and left it in flames. This was the most wanton barbarity of the war, for not only was Conjeveram an entirely inoffensive open town, but its religious character

had, by common consent, hitherto preserved it from injury or insult on both sides. For some years after this, Conjeveram became the principal cantonment for English troops in the Carnatic, excepting during the siege of Madras (1759) before which it was abandoned, and after which the Pagoda was stormed and taken from Murzafabeg who held it in the French interest, by Colonel Norman, after a heavy loss in officers caused by the explosion of a large piece of ordnance under the great gateway.

In 1760 Conjeveram was again sacked and burned by Lally, who, dexterously eluding Sir Eyre Coote, marched upon it, expecting to seize a large quantity of supplies which he imagined the British had stored up there. Disappointed in finding none, and in not being able to take the Siva Pagoda, he hurried off again the same night with 2,000 bullocks laden with what Orme calls "trumpery," taken from the inhabitants, leaving the town in flames.

The Siva pagoda is further notable as the place from which Sir Hector Munro made his disgraceful retreat to Chingleput on hearing of Baillie's defeat a few miles to the north-west. He threw his heavy guns and baggage into the tank within the temple.

Conjeveram, in the early years of the present century, succeeded Karanguli as the head-quarters of the Collector of the district, and remained so until 1830. The Collector's records and treasury remained here for 30 years after.

It is the head-quarter station of the Tahsildar of the taluq, whose Kacheri treasury and sub-jail are located in buildings situated in a spacious compound in the middle of the town. A sub-registrar of assurances is also accommodated in the Tahisldar's office.

Conjeveram has a Police Inspector, with two stations, one for Siva Kanchi located in the sub-jail buildings, and the other at Vishnu Kanchi.

A municipality has been established since 1867. It consists of some 10 or 12 members, of whom the Tahsildar has generally been Vice-President. There is no doubt that it has proved of great benefit to the town, although it is open to question whether that benefit might not have been attained in a more direct way and at less cost, than through the agency of municipal *quasi* self-government.

Regular provision has been made for the scavengering of the streets, the clearing of open spaces in the town, and the filling up of pits and the hollows, receptacles of filth and stagnant water. Latrines

have also been erected, but this form of conservancy is not suited to native ideas, and has, on the whole, failed. The planting of avenues of trees along the principal streets, and the watering of the roads during the Grand Festival, are two measures which have found general approval, but by far the most popular and successful improvements here, as in other native towns, are the lighting of the town with lamps, in which Kerosine oil is burned, and the laying down good metalled tracks in the principal streets. This last has effected quite a revolution in the place, as the roads were, previously, mere sandy nullahs, the centres of which received the drainage.

The total income of the town for 1875-76 was Rs. 22,436, and the total expenditure Rs. 19,151. In Appendix E, will be found the President's report and accounts for the year in question, which will give a fair idea of the working of the Municipal Act in Conjeveram. In Appendix A, No. 2, will be found a detailed account of Receipts and Expenditure for the year 1875-76.

The hospital at Conjeveram is a fine airy building, standing on a raised bit of gravelly ground on the northern outskirts of the town at Shekhpettah, and about midway between its eastern and western extremities at Vishnu and Siva Kanchi. The funds were principally found by the subscriptions of the ryots of the taluq. It was opened in 1873. It is under the charge of a Native Surgeon, and is fairly successful in winning the confidence of the people from the treatment of the ignorant native quacks. The Local Fund Board of the Chingleput Circle made a donation for the purchase of furniture and instruments, and contributes annually Rs. 1,400, which is computed to be the average cost to the institution of the treatment of patients who resort to it from beyond municipal limits.

In Appendix E will be found the Native Surgeon's Report on the working of the hospital for the year 1875-76.

The total population by the Census of 1871 was 35,396. Of this number, 34,515 are Hindus, 842 Mussulmans, 28 Christians, seven of whom are returned as Europeans, and 11 Jains. Of the Hindus, again, about one-third (13,566) are weavers, the three next castes, in numerical order, being Véllálars (8,434), Brahmins (3,842), and Pallis (2,661).

The trade of the town is monopolised by a few wealthy chetties or merchants, and consists almost solely of, first, grain, for which Kanchi is the emporium of a large extent of surrounding country both in the Chingleput and North Arcot districts, and, secondly, the cloth manufactured by the very large weaver community in the town. Two-quarters of Conjeveram called respectively Skekh Pettei and Pillapâleiyam are almost exclusively inhabited by it. The products of the looms consist chiefly of cotton handkerchiefs and native cloths for men and women. There is also a little silk-weaving. The cotton thread used is entirely English. The artificers of the town are clever workers in brass and copper. They also turn out native jewellery of the usual kinds.

The health of the town is not good, but has much improved under the sanitary measures of recent years. Cholera and small-pox at each of their visitations, find a congenial field among the squalid and ill-nourished weavers and low-castes, and when they once obtain a footing in Kanchi they are slow indeed to relinquish their hold. There can be little doubt that an improved water-supply is very much required. The religious prejudices of some, and the ignorant carelessness of the lower orders, cause the various tanks to form the source from which water for domestic consumption is drawn. These, with the exception of the magnificent Sarva Tírtam, and one or two others, in Siva Kanchi, are fed entirely by the drainage of ground covered with ordure. During the dryer months of the year, owing to use and evaporation, they fall very low, and are covered with a green scum differing little save in consistency from the dirty fetid liquid which lies underneath. The filthy native habit, of bathing and washing dirty clothes in the same tank from which the domestic waterpot is replenished, contributes not a little to the foul condition of these reservoirs, and it is to be regretted that the private tanks within the pagodas, and which are the chief offenders, are not at present liable to that strict sanitary control which the interest of the general health demands.

Sríperumatúr, called also Sriperumbudur, is a town of 624 houses, and 4,732 inhabitants, situated on the high Western Trunk Road, 25 miles from Madras. The original name of the place was Bútapuri and we learn from the Vishnu Stalapurána that it received this name from certain spirits (butans), who were ordered by Siva to build the town in honour of Vishnu, in return for the intervention of the latter deity in securing the submission

of these spirits to Siva. It appears that they had been found laughing at Siva before this. The tale then proceeds, through a rhodomontade of utterly irreconcilable nonsense to record the birth of Udeiyavar, or Báshiyakár, as the son of the hitherto barren wife of Átikésava Sómáyaji. The name of this son is the same as that of the idol in the present Vishnu temple.

It is probably not going too far to suppose that the above refers to the suppression of the long prevalent sects of Buddhists and Jains, and the Sivites by the celebrated Hindu reformer Rámanujáchari, who was born in Sríperumátúr according to some, in A. D. 1016, but more probably about 50 years later. A stone chamber is erected over the spot where he was born. He studied at Conjeveram, and afterwards proceeded to Srírángam in the Trichinopoly District, where he became a devotee of the Vishnu deity of the place, and in his retirement worked up his system of the Vishnuvite religion, which he forthwith began to preach through the length and breadth of Southern India, inflamed by personal and sectarian jealousy to uproot the Sivite faith, which Sankara had done so much to inculcate. He founded no less than 700 colleges, and sought to secure the permanence of his system by establishing 89 hereditary guruships. Those at Conjeveram, Srírangam, Rámeswaram, Totádri, and Ahóbalam still remain. He also restored to Vishnuvite ritual many temples which had been perverted by Sankara. This tour took place at the beginning of the 12th century. Returning to Srírangam, he was confronted by an edict of the Chola king, within whose territory the sacred island lay, requiring the signature of all the Brahmins in his dominions to a profession of the Sivite religion. Rámánuja resisting, was fain to flee for his life, and found an asylum with Vitála Déva, the Jain king of Mysore, whom he converted. He established his *gade* (throne) at Mélkottei, where his representative still resides. After living 12 years in Mysore, the death of the Chola king enabled Rámánuja to return to Srírangam, where he died in peace.

Rámánuja's philosophical system is chiefly distinguished by his adherence to the *Visishta Adwaita*, or "almost non-dual doctrine." In contradiction to the *Adwaita* doctrine, he held that the divine soul and the human soul are not absolutely one, but are closely connected. Everlasting happiness was not to be obtained by knowledge alone, however profound. A devout observance of public and private worship was likewise essential.

There is, besides the Vishnuvite, a Siva temple in Sríperumatúr, older far than its neighbour.

Sríperumatúr used to belong to the separate Taluq of Manimangalam, and was for some years after 1860 the Kasba of the Conjeveram Taluq. It is now under a Deputy Tahsildar and Sub-Magistrate, subordinated to the Tahsildar at Conjeveram. His office, as well as that of the Police Inspector stationed here, is located in the building, which formerly served as a Taluq Kacheri, to which is attached a Sub-Jail and Police Lock-up.

The total holding in the village is 2,310 acres. The irrigation is supplied by a fine tank, which depends principally on local drainage. The great Kambukál channel falls into this tank after a course of 30 miles during which it supplies many of the finest tanks in the Taluq, but is of very little use to this.

One mile and a half west of Sríperumatúr is Pillai's Choultry. This chuttrum was erected by one Víraperumál Pillai, Dubash or head servant to Sir Charles Oakley, Governor of Madras from 1st August 1792. It consisted of two square courts with every convenience for native travellers, according to their various castes. A handsome bungalow, a stone's throw off, afforded accommodation for the European wayfarer. The whole of these buildings is now in ruins owing to the Local Fund Board of the Chingleput Circle, to whose charge the endowment was made over in 1871, not having sufficient funds to execute the extensive and costly repairs which years of neglect render necessary. The original cost was Rs. 55,150 (15,000 Pagodas).

Wálájáhabad, or Dandei Sívaram, is situated on the Pálár between Conjeveram and Chingleput, and is 8 miles from the former, and 14 from the latter place. It received its name from the Nabob Mahommed Alli, who took the title Wálájáh in 1776. It became a military cantonment about 1786, and there were stationed here for many years a European regiment, a regiment of Native Cavalry, and two or three regiments of Native Infantry. The lines were placed along the sides of a gravelly plateau which rises abruptly about 500 yards from the north bank of the river. The native town lay in the low ground between. The centre of the plateau referred to supplied a spacious parade ground, while the undulating plain behind, stretching away northwards towards Tennéri, afforded ample room for more extended manœuvres. On this plain a race-course was laid out. The ruins of the grand stand still remain.

Two of the officers' houses, a few gate-posts, and the cemetery, are all the vestiges that now remain of the once bustling cantonment. It was found to be a very unhealthy place for troops, and the mortality became so great that the place received the name of "the grave of Europeans." It was therefore abandoned, but continued up to 1859 or 1860 to be the head-quarters of a Native Veteran Battalion, the drummer boy establishment, and details of native sick.

The native town, as might be expected from its low-lying position, is decidedly unhealthy. Outbreaks of cholera are frequent. The houses are tumble-down and squalid. The Local Fund Board made vigorous efforts, in 1874 and 1875, to improve the ventilation by uprooting the dense growth of prickly-pear, by raising and draining the streets, and assisting the inhabitants to cleanse the accumulations of filth in their backyards. In the latter year, the same body voted a permanent scavengering establishment, and it may fairly be expected that these measures will bear fruit in securing to the town a cleaner bill of health than hitherto. Wálájáhabad, from its position, has long been an emporium for the trade of the surrounding country. Lubbay merchants monopolise most of this. Weaving also is carried on, but not as formerly, when Wálájáhabad chintz was a commodity that was sought after. Oil, grain, and other agricultural produce are now the staple articles.

The Free Church of Scotland has two flourishing schools at this place—a middle-class one in a bungalow adjoining the parade ground, and a Primary school in the main bazaar street. There are also 5 or 6 improved "Pial," *i. e.*, native vernacular, schools, where the attendance is good, and the education fair of its kind.

The place contains 860 houses, with an aggregate of 4,675 inhabitants, representing nearly every caste. Many of them are either military pensioners, or their descendants. More than half the total falls under the lowest non-descript castes (1,148), Pariahs (910), and there are also 600 Mussulmans.

Pállalúr is a village of less than 1,000 inhabitants, lying about 10 miles north-west of Conjeveram. It is remarkable as the scene of the most grievous disaster which has as yet befallen the British arms in India. On the 10th September 1780, Colonel Baillie, who was marching from Madras to effect a junction with Sir Hector Munro at Conjeveram, was here totally routed and his whole force either cut to pieces or captured by the united armies of Hyder Alli and his son, Tippu Sultan. The palmirah trees still bear unmistakable evidence of the fierceness of the cannonade.

Another battle took place on the same ground between Sir Eyre Coote and Hyder in the following year, in which the former was so far victorious that he occupied the posts taken up by the enemy from which he had dislodged them. Hyder, however, claimed it as a drawn battle. A tombstone was erected on the field of battle to some of those who fell on this occasion. It is still in good preservation. The inscription will be found quoted in Chapter IV.

At *Musarvákam*, a rich agricultural village (population 1,846, revenue Rs. 3,076), situated on the Great Western Trunk Road, 6 miles west of Conjeveram, was the entrenched camp from whence Hyder marched to support his son on the above occasion, and to which he returned after the victory. He called it "the fortunate camp."

Dámal, a couple of miles further on, is the last village on that side of the old Jágír, and the present Collectorate. It, like Musarvákam, possesses a large extent, 2,704 acres (cultivated) mostly consisting of rich and highly irrigated lands, and pays a revenue of Rs. 10,000. The tank is large and receives an almost certain supply through the Avalúr channel, so called from the neighbouring village of that name in the North Arcot District.

The only other village of any importance, and that merely on account of its population exceeding 2,000, is *Ayampéttai*, which lies 4 miles from the toll bar at the west side of Conjeveram on the road to Chingleput. It contains 279 houses, and 2,172 inhabitants, 1,859 of whom are Pallis. In this, and the neighbouring villages of Rájámpéttai and Muttiyálapettai, weaving is extensively carried on.

Madhurántakam Taluq.

Area and Extent.—This is considerably the largest and most important Taluq in the District. Its area is 406,074 acres equivalent to 635 square miles.

Boundaries.—It is bounded on the west by the Taluqs of Arcot and Wandewash belonging to the North Arcot District, on the south by the South Arcot frontier, on the east by the sea, and on the north and north-west by the Chéyár and Pálár rivers.

Soil and Characteristics.—The soil is generally red ferruginous loam, but becomes sandy as the sea is approached. Its fertility is however fair, and in this respect Madhurántakam is superior to the other Taluqs. The surface is generally undulating. The northern portion is studded, here and there, with a few low hills, conical or ridged, the former predominating; while towards the south, run two

long ridges, rising here and there into peaks. They are placed one behind the other, at distances respectively of 7 and 14 miles from the sea. A strip of land runs down the coast separated from the mainland, by backwaters. It is called the Yedakeinádu, or left hand land, and tradition points to its having been separated from the remainder of the Taluq by an irruption of the sea. The story is about a pious shepherd, who was warned of an approaching deluge, took precautions accordingly, and was saved with his whole flock. The tract in question is, covered with cocoanut trees, which yield the best nuts of any in these parts, the produce being exported to Madras.

Number of Villages.—There are altogether 563 separate villages, of which 385 are Ryotwari, 129 Zemindari, and 54 Shrotriem or Inam.

Population and Castes.—The Census of 1871 shows an increase of 20·7 per cent. in population over the figures of 1866. The total is, according to the former, 197,308. Hindus number 193,832, Mahommedans 2,555, and Christians 1,055. The castes are the same as elsewhere. There are, however, a considerable number of colonies of Native Christian (Roman Catholics) emigrants from North Arcot, and from Guntúr during the first and second famines.

Rivers and Irrigation.—The rivers Pálár and Chéyár irrigate directly or indirectly a very large acreage in this Taluq. The water is either stored in tanks, being brought down by channels from the rivers, when in fresh, or flows directly into the fields from spring channels, whose heads are excavated in the beds of the rivers after the floods have run off. The Kiliyár which rises in the Wandewash Hill, and after supplying a few villages in the western portion of the Taluq, runs into the Madhurántakam tank after flowing over the Kalingula of which it runs between high banks in a course at first due east, and afterwards north-east till it joins the Pálár, about 10 miles from the sea.

The only other very large tank is that of Uttiranmérúr, which is filled through a long channel of about 7 miles from the Chéyár.

Crops.—Paddy of the usual sorts is the principal crop raised on the "Wet" area. The "Dry" ayacut is chiefly occupied by Varagu, the cultivation of which is very largely carried on in this Taluq.

Manufactures.—Weaving is carried on to a small extent, principally for local requirements.

Communications.—There are 105 miles of made road in this Taluq. The South of India Railway traverses it nearly parallel to the Trunk Road from north to south.

The following are the chief towns and villages of the Taluq :—

Madhurántakam is situated on the Great Southern Trunk Road, 2 miles south of Karanguli, and at the 50th milestone from Madras. It is the Kasba station of the Tahsíldar of the Taluq of the same name. It, together with Kadappéri, contains 567 houses and 4,180 inhabitants, all of them connected with the cultivation of the rice lands, which enjoy a perennial source of supply from the large tank which takes its name from the village. The majority of the land-holders are Vishnavite Brahmins, of whom the village contains a total of upwards of 700. There is also a large contingent of Pallis (1,400). Pariahs and Véllálans are the only other two numerously represented castes.

The only noteworthy feature in the place is the tank, which is formed by damming up a small river called the Kiliyár, which rises in the hill at Wandewash. This work, which is one of the most important in the District, owes its existence in its present form to Mr. Collector Place (1796), who connected and strengthened the banks of two smaller tanks which he found there, and converted them into one large one with a calingula or escape at the northern end. This calingula is one of the finest works of its kind in the country. It is built in the form of a waved line, and the height from the crest to the bed of the river below is 30 feet. The southern portion, especially, is a very curious and beautiful specimen of masonry. Instead of being built in steps, the descent is formed to imitate the curve which the flood water takes in afresh, and huge blocks of granite have been hewn into this shape, and are bound with lead. An inscription on a pillar at the northern end records that the tank was completed by Mr. Place in 1798, after being twice carried away, and gives details as to the cost, &c.

As originally designed by Place, the tank was constructed to irrigate five villages, besides Madhurántakam, through the four sluices in its bank, and to supply the tank of Karanguli by a channel, about ¼ of a mile in length, mostly cut through rock.

About eight years ago, the calingula was raised 2 feet 3 inches, and this channel was carried 2 miles further on from the Calingula end of the Karanguli tank as far as Sánúr.

At the southern end of the Madhuránkam tank, another channel was, at the same time, excavated to carry the surplus through the Mámbákam tank to Aringunram. Both these projects, however, appear to have been of doubtful advantage, for the Madhuránkam tank receives its supply from a drainage basin which is seldom or never sufficient to send down a fresh large enough to top the calingula, unless during a heavy North East monsoon, when the tanks referred to are already filled to overflowing by local rainfall, and as the levels of the channels, as thus designed, were such that the Madhuránkam calingula required to be discharging before they received any water, the water so sent down has proved useless, and in the case of the Mámbákam tank repeatedly caused disastrous breaches.

The bank of the Madhuránkam tank is about 1½ miles long, and the circumference of the tank when full, is about seven miles.

Karanguli is situated at the 48th milestone on the Great Southern Trunk Road from Madras, and was formerly the Kasba or head-quarter station of a Taluq of that name, which included, roughly speaking, the eastern half of the Madhuránkam Taluq.

It is a village of 2,978 inhabitants, nearly all of whom are engaged in the cultivation of the well-watered Nanjei lands attached to it. The Hindus in the village number 2,806, and they belong to every caste, but there are strong contingents of Véllálans (956) and Pariahs (522). Besides the Hindus, there are 148 Mahommedans, and 24 Roman Catholic Christians.

The village lies low, is liable to inundation in the rains, is too thickly planted with trees, and is besides surrounded by a bamboo hedge. These causes render it unhealthy, and it never escapes cholera when there is any in the neighbourhood.

Mr. Collector Place paid much attention to this place, and to him is due the orderly manner in which the streets are laid out. From remains found during a recent attempt of the Local Fund Board to raise the streets and construct masonry drains, it seems that the same officer did something in this direction also, but the thick bamboo fence, the planting of which is attributed to him, with the object of protecting the village from predatory bands of Poligar's people who then infested the country, was a more than doubtful benefit, as it excluded free ventilation from a site which very much required it.

The rice lands are watered by a tank which stands above the village, and depends for its principal supply on a channel at the northern end of the calingula of the Madhuránṭakam tank. This would rarely fail even in the worst year, were steps taken to prevent breaches in the channel.

On the banks of the channel in question stands the Travellers' bungalow, a handsome building of two stories, in a grove of old mangoe trees. The lower part of the house was erected by Mr. Place, when Collector (1795-98), and his Treasury and public offices occupied a range of well-constructed buildings, the walls of which still remain in good preservation, to the south of the house. The hamlet, called Agraháram, lying to the west round the base of the hill, was laid out in plots for building-sites for the Brahmin officials attached to his Kacheri. This continued to be the head-quarters of the Collectorate until 1825 when the establishment removed to Conjeveram.

On the hill behind the house, there are remains of two rude stone redoubts, connected by a way protected by a stone wall. The origin of these is not now ascertainable, but they are clearly native works.

The most interesting historic monument in Karanguli is, however, the fort. It stands among paddy-fields to the south of the village, and near the north bank of the river Kiliyár which at this point flows between high banks. The origin of the work, at least in its present form, appears to be Mahommedan, for here and there in the walls are found carved stones belonging to Hindu sacred buildings. Nothing is known of its history prior to 1750, but its large extent, and the remains of huge granaries, warrant the conclusion that it was the residence of a Mahommedan governor of considerable jurisdiction, and that it was used for the storage of the Circar share of the grain collected by the subordinate killadars, peshcars, &c., in an extensive tract of territory surrounding.

About 1750 it appears to have passed into the hands of the French, when Dupleix espoused the cause of Chanda Sahib as Nawab of the Carnatic, and held in his interest the country south of the Pálár up to Pondicherry, the northern section of which was dominated by Karanguli.

In 1752, Clive's attention was directed to the western portion of the Carnatic, or doubtless Karanguli would have experienced at his hands a fate similar to that of Covelong and Chingleput. It was not therefore until November 1759 that Sir Eyre (then Colonel)

Coote marched against it after taking Wandewash. Its then condition is thus described by Orme :—"The fort is large, having four not very unequal sides, of which the circumference is 1,500 yards. It is built of stone, and has before the main wall and the towers, a parapeted faussebraye and a wet ditch. The four sides nearly face to the cardinal points of the compass ; a pettah, separated from the fort by an esplanade, and extending in a curve, entirely enveloped the north, and part of the west and east faces of the fort. As the weakest part, because nearest to the opposite pettah, the French had thrown up a glacis before the north front, but had not completed it before the tower in the north-east angle. The north front, besides the two round towers in the angles, had the usual voluminous defences of a gateway, and a square tower on each hand of it, in all five projections." The Commander of the fort was an Irishman, Colonel O'Kenelly, of Lally's regiment. He was an officer of bravery and intelligence, and prepared to make a stout resistance. But, after four days' cannonade, four out of the nine cannons which formed the armament of the fort were silenced, and terms of capitulation were proposed by the French, who, to the number of 100, were allowed to march off with all the honours of war, the sepoys only being disarmed. The reason of these favourable terms was that Coote's ammunition was within two hours of being exhausted when the welcome flag of truce appeared.

During Hyder's invasion of the District in 1780, Karanguli, like most of the other forts in the Carnatic, fell into his hands. On the 19th January 1781, Sir Eyre Coote, who was at Chingleput, despatched Captain Davis with a force of 1,000 men to retake it, which he did after heavy loss by blowing open the gateways.

Karanguli thereafter remained in the undisturbed possession of the British. Its ramparts have since formed a very useful quarry for stones required for public works in the neighbourhood.

The fortifications were destroyed by order of Lord Macartney, the Governor of Madras, in 1782.

Uttiranmérúr, or Ootramalore, as it is sometimes called in English, is a town of 1,036 houses and 7,441 inhabitants, standing about 25 miles west of Sadras. It is the largest town in the Madhurántakam Taluq. There used to be a fort here and the place seems to have been of some importance under both the Hindu and Mahommedan administrations. The native tradition is that it was built by Uttira Kumaran, son of a Rájá who reigned in Vírata, a town on the Jumna

river. After it had fallen into decay it was restored by Rajendra Cholan 2,000 years ago. Hence the name, Rajendra Chola Sattarvéda Mangalam, which it still bears. It is said that he granted a large extent of land here for teaching the four Vedas to Brahmins. If so, the period assigned to the grant must be very much antedated Rajendra Chola's real date is from 1064 to about 1080 A. D. It appears that one Miah Sahib, the Nabob's Amildar at Sâlavákam, resumed this grant. A curious confirmation of this tradition is to be found in the fact that mirassi right is unknown in Uttiranmérúr village. There is a notice in the Karnátakarájákal, a paper in the Mackenzie MSS., of a great victory over opposing chiefs gained, at the place, by Yachama Náyudu and Simhama Náyudu, of the Vellugátivaru family then reigning at Mámallipuram. The date is A.D. 1601, and the Mahommedans are stated to have been engaged in the dispute, with reference to territories at Ginjí and Vellore recently acquired by them.

The first we hear of the place in British history is, its being taken from the British by a party of French from Ginjí in 1751. It seems to have come into our possession when the Carnatic was cleared of the French by Clive after the battle of Cavéripak (1752). The French did not long remain in possession, however; for in 1754, Ensign Prichard prevailed on Maphuze Khan, then at Conjeveram, to assist him in attempting its re-capture, in which he was successful.

It was again occupied by the French in June, and re-taken in July 1757 by the British. It was not a strong fort, and the defences were in ruins, so we find it held by whichever of the contending parties happened for the moment to be in the ascendant in that part of the country. In August the French again took it and, during the next six or eight months, made forays in the surrounding villages, from which they collected money in return for sparing the standing crops.

In the beginning of 1758, we find it again in the possession of the English under an Ensign Banatyne. In October 1759 it had again fallen into the hands of the French, only, however, to be finally recovered in December after Coote's reduction of Wandewash and Karanguli The town is the station of a Deputy Tahsildar and Sub-Magistrate, who is also Sub-Registrar of Assurances. Attached to his office are the usual Subsidiary Jail and Police Station. It is also the head-quarters of a Police Inspector. The building, in which

these offices are situated, is the old Kachen used by the Tahsildar when the present Uttiranmérúr division formed a separate Taluq. The village is dirty, and the houses poor and ill-built. More than half the population belongs to the lowest castes. There are 3,002 Pallis, a goodly number of barbers, fishermen, &c., and 646 pariahs. There is a strong colony of 230 Roman Catholic Christians, who are numerous also in the surrounding villages. The oldest of these Christian colonies, that at Karivépampúndi, is said to have come from Pondicherry at the beginning of the 18th century. Tradition has it, that they had previously been driven out of the Wandewash Taluq in the North Arcot district by a great famine, and that they were converted during their residence in Pondicherry. This village was sacked by Hyder Alli, probably in 1780, and a Church, which is described as being then old, was destroyed. They appear to have been originally settled by the French, who were then masters of this part of the country, on cultivated land, from which the Christians allege that the Hindu mirassidars were purchased out. Certain it is, that they procured a rent-free grant of five kánis of land for the support of the Church from the Nabob, and this could hardly have been obtained except by French intervention. The inhabitants of this village differ in language and in the ornaments worn by their women, from their co-religionists in Uttiranmérúr, Mánampati, and Rávutanallúr, who were originally Telugus, and formed part of the great tide of emigration during the first Guntúr famine. The lands on which these settlers latterly were located were uncultivated and overgrown by thick jungle which is stated to have been filled with cheetahs and other wild beasts. In 1826 the then Collector, Mr. Viveash, having introduced the Ryotwári settlement into those parts, set aside 1,500 kánis of the above jungle, and induced a body of native Telugu Christians, part of a colony which had been settled since the end of the previous century in the villages of the Mappédu Taghíl of the present Conjeveram Taluq, to take up the tract in question on cowle. They accordingly cleared and cultivated it. The Mappédu colony referred to is the one led by the well-known Padre Manente from Guntúr at the end of the last century, for which service he received a sort of capitation grant from Government.

Uttiranmérúr has a nominal revenue of Rs. 14,000 or Rs. 15,000, which is, however, swelled to something approaching a quarter of a lac, by double-crop assessment, &c. The irrigation is supplied

by a very fine tank, lying to the west of the town, which receives its supply by a channel taken from the Chéyár river. Owing to the want of a masonry sluice and protective works at the head of this channel, the tank is silting up very much, and the supply is rendered precarious owing to the river topping its banks and breaching into, and obliterating, the channel. One of the most important duties of the Deputy Tahsildar is securing the yearly supply of the tank, which is effected by the construction of a temporary dam in the river, several miles west of Uttiranmérúr. The tank was very much improved by Mr. Place.

There are two Vishnuvite, and five Sivite, temples in the place. All are in ruins, and some appear never to have been completed. The architecture of those dedicated to Siva is curious and imposing, and appears to mark the earliest efforts of the Chola temple-builders before the immediate influence of their Buddhist preceptors in this art had died away.

Kávantandalam is a village lying a few miles to the north-west of Uttiranmérúr, and containing 1,375 inhabitants. It is chiefly remarkable for being the site of a mud fort, which was the scene of more than one struggle between the British and French.

Sálavákam is another village, notable on the same account. It lies between Uttiranmérúr and Chingleput. The fort in this case was a Hindu work, which the Mahommedans maintained when they occupied the country. Sálavákam was always the head-quarters both of Hindu and Mahommedan revenue officers, as it lies conveniently in the centre of a fertile tract of country. It contains 1,368 inhabitants, and is also a Police station.

Allamparva, Lat. 12° 161' N. Long., 30° 3' E., lies on the east near the southern limit of the District. It was a place of some note in the last century. Here the Mahommedans built a fort, the ruins of which remain. The fort was of stone, square, and had towers at the angles. It passed into the hands of the French in 1750 as a gift from Mozaffar Jung by way of acknowledgment of the zeal with which Dupliex had espoused his cause. It was reduced by Sir Eyre Coote in 1760 on the collapse of the French power in that part of India. The place used also to be noted for the excellent quality of its drinking water and its cisterns, and there was a Travellers' bungalow until 1859 or 1860.

Atcharvákum, 56 miles from Madras, population 1,076, is a well-known halting place for European and Native travellers on the

Great Southern Trunk Road. There are a Travellers' bungalow, choultry, and a Police station here.

The following villages contain more than 2,000 inhabitants :—

Perunagar, an agricultural village near Uttiranmérúr, 2,084.

Seiyúr, population 3,711, the chief town of the Zemindari of that name in the south-eastern portion of the Taluq.

Sundmpattu (*cum* Villivákam,) population 3,873, the chief town of the Zemindari of the same name, which lies to the south of the last-named estate.

CHAPTER IV.

POLITICAL HISTORY.

The Early Dravidians and the Chola Kings.—The south of India is without even the few materials for history which exist in the north. There is no literature before the 8th century A. D., and the Dravidians had no coins.

Passing over the Pariahs and jungle tribes, of whose origin we know nothing, we come to the great Sudra family, the Dravidians, who, as shewn in Chapter II, were immigrants at some very early period from somewhere in the west of Central Asia.

The first historical event is that upon which the Rámáyanam is founded. This northern epic refers to an invasion of Dravidam and Ceylon, then under a Sivite king, called Rávana, by Ráman, one of the solar race of Oude, who is looked upon by Hindus as the 7th incarnation of Vishnu. A very great antiquity is claimed for this exploit, but as Ráman is said to have been the 59th in descent from
8th Cent B. C. Menu, and as the oldest possible date of the latter is the 8th century B. C., this invasion can hardly be placed higher than the end of the
4th Cent. B C. 4th century B. C., and is in all probability not so ancient. The Chalukyan kings held the District for several centuries as a sort of southern outpost of their dominions. An inscription of Pulikesi I
489 A D. (ab. 489 A. D.) mentions the sack of Kanchi, but this *may* have been Gingee, and not Conjeveram. There is, however, no doubt of the monoliths and some, at all events, of the carvings at the Seven Pagodas having been executed under his auspices.

Our next fact is the commencement of the Dravidians to advance northwards, and the splitting up of the one kingdom into three, under the Pandiyan, Chola, and Chera dynasties.

The people then inhabiting the Dandacáraṇiya, or forest of the giant Dandaca, as this District was then called, were known as Pallavas, Pallis, Kurumbars and Vanniyars. The only historical remains of these early days is the division of the country by these people into Kottams or Districts; Nadus, Sub-districts; and Nattams, townships. The first was so called owing to being the extent of country dominated by one of their mud forts.

Their territory extended beyond the borders of this District into North Arcot, and 14 of the original Kottams can be identified as falling within the former, the remainder being as clearly recognizable as places in the latter District. A list is given in the Appendix. The Kottams, &c., not in Chingleput are printed in red ink. Inscriptions on the spot show that these Pallavas executed some of the works at the Seven Pagodas; they were governed by a number of petty chiefs who seem to have been independent; they sometimes burned their dead, enclosing the ashes in an earthenware pot, together with memorials of the deceased, in a rough stone chamber underground which was surrounded by a circle of boulders; they sometimes buried corpses in coffins made of burned clay; Buddhism and the purer form of the Aryan religion were known to them, and they latterly adopted the Jain religion. The above facts exhaust our knowledge of this ancient people.

Then came the conquest of the country by the son of Kullutanga Chola in the 8th century. This date has been variously given, owing to the confusion of one Chola of that name with another. The then capital of the Chola kingdom was at Gangondaram, on the north bank of the Kavéri river, and the reduction of the Kurumbars marks the first step in the progress of Chola power, which, in a couple of hundred years more, was to be paramount over Telingána, and the whole south of India up to the Vindiya mountains. 8th Century, A D.

This reduction of the Kurumbar country is described in the following translation of one of the Mackenzie MSS. :—

"There were forty-four generations previously of the Chola race, who were persons of self-government, but the last of them Kullutanga Chola (who had only a son and a daughter) having killed the son of Kamban the poet, the latter killed the king's son, and the king afterwards formed an intercourse with one of the female attendants of his court, and had privately a son by her, who was named Nagi Naga Ratnam. The child was exposed in a golden vessel on the banks of the Caveri river, and was discovered by the

Brahmans and head officers of the king, who recommended it to the king for protection, as being like him; and from an Adonda flower being near the child they called it Adondai. The king gave it in charge to his queen, to rear it up; who readily undertook the task. The king's *mantiri* (or minister) was alone somewhat instructed in the secret. The child proved to be possessed of heroic qualities. On consulting how to give him a kingdom, an eye was cast on the country northward, wherein the Kurumbar had constructed twenty-four forts, being an immense forest (wild or open place). Kulottunga Chola fought with the wild people (Kurumbar); but could not conquer them. Adondai, his illegitimate son, with a great army, fell on them, and conquered them to extermination. Kulottunga then came; and having the forest cleared, founded the distinguished town of Canchipuram, in which he built a fane and dug a channel for the river Pálár to flow through, or near, it. There being a deficiency of inhabitants, Kulottunga gave his minister much wealth; who going to other countries, brought men and women and had them married together, according to their respective tribes or castes. By way of affixing a stigma on the newly conquered country, the minister recommended that it should be called Tondamandalam, "the land of slaves." But the king, without penetrating his minister's design, called it Tondai-mandalam, and gave it to his illegitimate son Adondai; who was accordingly crowned in Canchi; and, as he had conquered the ferocious people, the former inhabitants, he acquired the additional epithet of *Chakraverti*. From that time the former name of the country (Kurumbar land) became extinct. The colonization herein alluded to has been described elsewhere.

Viceroys, often near relations of the reigning house, were entrusted with the administration, sometimes of one and sometimes of several, Kottams, with the title of *Rajan* or *Arusan*, both signifying king, or *Perumál*, lord. They sometimes took the name of the dynasty itself, for we meet with governors going by such names as Tondira Cholan and Vikrama Déva Chola.

The Nádu again was administered by a local officer called a Náddán. When we come to the Nattams, or townships, however, a very striking difference is discovered between the south and north of India, for whereas, in the latter the township was invariably under an officer responsible to the sovereign power, in Tondeimandalam,

it was a commonwealth, all whose affairs were managed by the sharers in common.

The chronology of the Cholas has still to be made out. A few dates are known, but many others are disputed, and the complete elucidation of all the available dates, together with the proper sequence of the political events, which affected the district between the eighth and the fourteenth centuries, awaits the systematic collection and decyphering of the numerous inscriptions on rocks, temples, and even on odd stones, lying in all sorts of unlooked-for places, a task to which a very great amount of labour has yet to be brought before the results can be utilised for a consecutive history.

About the twelfth century the Chola kingdom seems to have been considerably curtailed on the north, and this district again became its northern province, the capital being on the Kaveri and the king Tondara Chola. It will not, in all probability, be far wrong to attribute these reverses to a religious crusade from the north, as the time coincides with the period of the Vishnuvite revival, in fact, with its established prominence as the sole rival and antagonist of the Siva faith, Buddhism and Jainism having either disapproved, or been reduced to insignificance. 1100 A.D.

THE DISTRICT UNDER VARIOUS NORTHERN POWERS.

We have still little better than a succession of disjointed facts and dates.

The Bellála Dynasty, so named on account of the great personal strength of the first of the line, Hoharala, established itself first at Telkúd, and subsequently at Dvarasamudaram. They pretended to be Rajputs of the Yádu branch, and, soon after their rise in the tenth century, united the whole of Karnata under their sway. In the eleventh century they overran and annexed Malabar, the western portion of Telingána, and, after taking Conjeveram, carried their victorious arms over the whole of the Tamil country. 1000.

They were soon, however, to fall before the all-devouring Mahommedans, and their dynasty was brought to an end in 1310. 1310.

In the same year, Mulik Kafur, the favorite general of Alla-udín, king of Delhi, overran Tondeimandalam, and extended his conquests in the south as far as Ramés waram. This was, however, a mere transient irruption, which was put an end to in 1347, by a 1347.

grand coalition of Hindu states, which in that year succeeded in driving the Mahommedans beyond the Nerbudda.

1450. In the middle of the fifteenth century, the country was again overrun and Conjeveram sacked, by a large army sent by one of the Orissa kings of the Kesari dynasty.

Scarcely had the unfortunate city recovered from the rude shock, than it again fell a victim to fire and sword, and its (Siva) temple was sacked. The invader, in this instance, was Mahommed II., the last reigning Bahmani king of the Deccan, who now followed up his conquest of the Orissa kingdom by reducing also its
1477. tributary states in 1477 A. D.

There are indications that, prior to this, the rising Vijiyanagar kingdom, under its founders Bukha and Harihara, temporarily subverted the Chola power in Tondeimandalam, but the occupation seems to have been transitory merely, as, owing to the rivalry of the Bahmani kings which produced the invasion last noticed, not only was the ambition of the new dynasty seriously restrained but its very existence was more than once in peril. The inscriptions on the Jain Temple at Tiruparatti Kunram (*vide* "Conjevoram," Chapter II) which contain in an indirect way a great part of the early history of the district, record a gift by Bukha Raja, which seems to lend support to the surmise now hazarded.

The first line of these Hindu Vijiyanagar princes was supplanted by the usurpation of Narasimha or Narasinga Rayar, a descendant of the small chieftain of Kanoul. He wrested the Kanchi and Ginjee territories from the Bahmani kings, and stationed a Viceroy called Víravasanta Rayar at Conjeveram. This, and other conquests, were consolidated by his son and successor Krishna Déva Rayar
1508- (1508-1530), and it is hardly necessary to say that the Chola kings,
1530. although they continued to keep up a show of sovereignty in Tanjore, up to the time when they were finally overturned by the Mahrat-
1650. tah Ekoji about 1650, never regained even a nominal ascendancy in Conjeveram, after the close of the fifteenth century.

Krishna Déva Rayar or Krishna Rayar, as he is generally called, was a great patron of the Brahmins, and the repairs of the Siva temple at Conjeveram, and the construction of the principal Vishnu Pagoda in its present form, are both due to him. Besides these

works, he executed others all over the district, into which, aided by his able minister Timma Rájá, a Brahmin, he also seems to have introduced a settled administration. This was much required, owing to the country being under the sway of various petty chieftains, who had seized the opportunity afforded by the subversion of the Chola power to assert their ancient independence. They belonged to Kurumbar or Pallava families, who had been dispossessed of their estates at the Chola conquest. The successors of Krishna Ráyar seem to have followed in his footsteps, but the power of the Vijiyanagar princes was broken, by a coalition of the Mahommedan kings of the Deccan, in 1565 at the battle of Talikota, near Raichore. First retiring to Pennakonda after this battle, the representatives of the broken sovereignty were finally forced to flee to Chandragiri fort before the armies of the Emperor of Delhi, at which place, and at Chingleput, alternately, the heirs of fallen royalty thenceforward resided. About 1625 Vira Rám Rájá recovered some portion of the ancient possessions of his family, and established himself at Anagundi, 2 miles distant from the former capital. There the line remained till it was dispossessed, and the town burnt by Tippu Sahib in 1776. Circ, 1509 1625 1776.

The end of the Vijiyanagar sovereignty over the Carnatic, however, dated almost immediately after the grant of land on which to build a fort at Madras, made by Srírunga Ráyal III in 1639. Seven years afterwards that part of the country was finally taken from him by the Mahommedan king of Golconda, who was maintained in possession by the aid of the Mahrattas, in return, of course, for an ample money-consideration. 1639.

The sufferings and miseries of the district during the forty-two years of this régime may be better imagined than described. The early records of the Government of Fort St. George make frequent allusions to the anarchy prevailing in the villages outside.

With the exception of the solitary invasion of Mulik Kafur, in the time of Ala-u-din, the Mahommedan emperors never held the Carnatic until the time of Aurungzebe. It is therefore not necessary to review the history of the Moguls, consisting as it does of the most tiresome reiteration of debauchery, cruelty, deceit, and effeminacy. After the Ghaznavide dynasty had been succeeded by the Slave kings, by the house of Khilji, and, lastly, by the princes of the house of Toghlak, there came the invasion and sack of Delhi by the great Tartar, Tamerlane. After his retirement from India, the govern-

ment of the Seiyads was followed by that of the house of Lodi the last representative of which was overthrown by Baber in 1526. The sixth of the Teimur dynasty, thus founded, was Aurungzebe, and under his ambitious and crafty sway the empire, while it attained the zenith of its magnificence, also reached the turning point of its
1670. greatness, and visibly commenced its decline. In A. D. 1670, Aurungzebe was the most powerful monarch of the earth. His dominion extended from Cashmere to Chittagong. His wealth was unbounded, and his power was undisputed by the obedient millions who paid him tribute. His court at Delhi was the most splendid that had ever been seen, and his nobles and Omrahs amply contributed to its world-wide fame by their lavishness and display.

There was however one thing wanting. The empire must be extended to Cape Comorin. For that purpose his arms were directed against the kings of Bijapur and Golconda (Hyderabad) and
1686. the Mahrattas. In 1686 he took Bijapur. Next year he captured
1689. Abul Hassam and his stronghold of Golconda together. In 1689 he caught Sambajee, the Mahratta leader, while drinking in a summer house, and executed him under circumstances of revolting cruelty.

The Carnatic then fell under the lieutenants of the "Great Mogul."

PORTUGUESE, DUTCH AND ENGLISH COLONIES.

The period which witnessed the decay of the Hindu powers of the south, and the anarchy arising in the struggle for mastery between the Mahommedan kingdoms of the Deccan, the Empire of Delhi, and the Mahrattas, favoured the growth of the European colonies which were attracted to share in the fabulous wealth of the Indies, after
1498. the discovery of the Cape of Good Hope by the Portuguese in 1498. During the whole of the 16th century the Portuguese busied themselves in erecting and consolidating the acquisitions then made on both coasts.

The year 1580 produced the independence of the Dutch, who, without even the timber to build ships in their own country, became the carriers of Europe and threatened to monopolise its trade.

1599. The English were not behind hand, and the last day of the 16th century saw the formation of "The London Company of merchants trading to the East Indies." Both they and the Dutch first tried their fortunes in Batavia and the Spice Islands, where were sown the seeds of that wrong-headed rivalry and bad feeling, which has left its mark on all the transactions of the two nations in the East.

While the Portuguese, although possessing St. Thomé and other isolated trading stations on the Coromandel Coast, confined their chief attention to the western coast, the operations of the early English and Dutch traders, with the French, who soon followed, were chiefly directed to the eastern. The English no doubt first settled in the ancient city of Surat, under a grant from the Great Mogul in 1612, 1612.
but we shall commence with their settlement in the Carnatic. After founding trading stations to the north of Madras, and making an unsuccessful attempt to share Pulicat with the Dutch, who had built a fort there in 1610, Mr. Day, then at the head of the Company's concerns, obtained in 1639 a grant of land, one mile broad by five long, on the spot where Madras now stands. This grant is one of the last acts of Hindu sovereignty in the south. The tract in question was then within the jurisdiction of the native governor, or Naik, of Chingleput, and this official procured the assent of the Hindu Rájá of Chandragiri to the grant, for the settlement called, in honor of the Naik's father, Chennapatnam, which continues to be the vernacular name for the Presidency town. The poor old Rájá directed that, in compliment to his dynasty, it should be called Srírangarávalpatnam, but his wishes were either learned too late, or it was deemed more advisable to conciliate his lieutenant, for the place was never known by that name.

The settlement soon grew in importance under these sturdy old English traders, who thought little of difficulties or opposition. Their broad cloth, and glass wares, and spices attracted produce to the coast, and with it the cluster of huts to the north of the settlement soon increased into the dignity of the Black Town, the Fort being the White Town. It is not proposed to follow the fortunes of the Company's servants in great detail, but as the early records of the Government of Fort St. George contain almost the only materials, for the history of the Carnatic for the next 60 or 70 years, it becomes necessary to survey the course of events as they reached the ears of the council, and were recorded by them in that quaint and simple language, which is infinitely more graphic than the most laboured efforts of the regular historian.

In 1646 the Poligars and Naiks, having thrown off their allo- 1646.
giance, and even invited the advance of the Mahommedans, the Hindu Rájá at Chandragiri escaped to Mysore and is not heard of again. Meantime, the most frightful wars were desolating the country north of Madras. Sometimes the struggle was between Mahom-

medans and Hindus, at others the Mahommedan kings themselves strove for the mastery. Eventually the supremacy of the king of Golconda or Hyderabad was established in the Carnatic, and some twenty years after the first foundation of the factory a new cowle for the fort and town was procured from him. This new cowle was obtained through the good offices of Neiknam Khan, at that time the Commander-in-Chief in those parts of the forces of Abul Hassan, the late king of Golconda. The sole stipulation was a payment of 1,200 Pagodas a year. Then came a successor, in the shape of Shekh Ibrahim Khan, who, in return for the usual presents, without which it was impossible in those days to conclude any important affair, confirmed the grant.

In his days, as in those of his predecessor, the country was rented out to the Naiks of the various divisions into which the district was divided. These persons made their own arrangements for the collection of the revenue, paid the military and other establishments under their control, and, out of the remainder, remitted the stipulated rent to the Nabob, as the English began to call him, who in turn was responsible to his master at Golconda. It is quite easy to understand how utterly dependent the little factory was on the good graces of those Naiks for the success of its mercantile ventures. The records of the period teem with accounts of the finessing, which had to take place to purchase their goodwill on as easy terms
1674 as possible. In 1674, for instance, we find that the Naiks of Palavaram and Chingleput, who are naively described as old friends of the Company, were about to proceed to a marriage at Golconda. So it was deemed advisable to make them presents.

Another of these native Government renters was Lingappa Naik of Poonamallee. He was a much more formidable official than the others. His head-quarters seem sometimes to have been at Conjeveram also, and his jurisdiction extended up to Bijapúr. Unfortunately for the factory, and no doubt for the district under his control also, his greed was in full proportion to the extent of his territories, and the early records are full of the difficulties caused by the exorbitant frequency of his demands. About the time in question, the English very nearly got into trouble for refusing to comply with his requests, for he took advantage of a visit to Golconda to bring the growing importance of the English and their insolent independence to the notice of the chief Brahmin at the Court. He also contrasted their conduct with the servility of the French, and

the Dutch at Pulicat and Sadras, who always received him kindly, and plied him with presents. This immediately induced exorbitant demands from Court, and six hundred yards of broad cloth, and the rent of the factory six months in advance, were paid by Sir William Langhorne, the Governor, to mollify the king.

Just then however the Mahrattas attacked Golconda, and Lingappa was appeased by presents. Sivaji was at first opposed in his ambitious design to extirpate the Mahommedans from the Deccan by Aurungzebe, but he, finding his lands full of revolts nearer home, feigned friendship for Sivaji, who immediately seized the occasion to reduce Bijapur and Golconda to dependence, and exacted tribute from them. He then proceeded to invade the south, as the champion of Hindu supremacy. In 1677 he passed close to Madras, encamping at Tiruvallúr. The feelings of the occupants of Fort St. George may be imagined when this news reached them, followed, as it soon was, by a request to *purchase* some cordial stones and counter-poisons. The Governor was Mr. Streynsham Master, who had had previous ample experience of the Mahrattas at Surat. His proceedings are described as follows:—

"16th May, 1677.—Having this day received a message and a 1677
"letter from Seevajee Rájá by a Brahmin and two others of his
"people, requesting some cordial stones and counter-poisons, we
"resolved to send him some, together with a civil letter by a messenger
"of our own, as a present, together with some such fruit as these
"gardens afford, and to bestow upon his Brahmin three yards of
"broad cloth and some sandalwood, not thinking it good to require
"the money for so small trifles, although offered in his letter; con-
"sidering how great a person he is, and how much his friendship
"does already and may import the Honorable Company, as he grows
"more and more powerful and obvious to them."

As was to be expected, he soon sent for more, which were supplied on the same easy terms as the last, but when he subsequently sent requesting some English Engineers to be sent up to him, the Governor thought it high time to draw the line, and politely but firmly declined.

In August 1678 we find 1,500 of Sivaji's horses lying at 1678.
Conjeveram, and it appears that preparations were being made for an advance to capture the fort of Poonamallee, 16 miles from Madras. Just after the news that Sivaji had given orders for the sack of Pulicat, Sadras, and Madras had further in-

creased the terror prevailing in Fort St. George, he suddenly marched to attack the "Naik" of Mysore, whose troops and the Mahrattas were soon busily engaged cutting each other's throats. So the Presidency breathed again.

No sooner had this great danger been removed then Lingappa Naik began his extortions as before. The territory, reduced by Sivaji during his late invasion, and from which he settled to receive nearly half a million *per annum*, seems to have lain towards Ginjee and Vellore. The Chingleput and northern districts remained under the Nabob Mirza Ibrahim Khan, with Lingappa for renter of his former district at 2 lacs of Pagodas a year. In 1678, being about to pay another visit to the king of Golconda, the latter thought the occasion opportune for further exactions, threatening that if his demands were not complied with, he would do great harm at last. Receiving a refusal, he retired in the sulks to Poonamallee, and interdicted all goods and supplies from reaching Madras. Food and fuel grew scarce. Famine stared the little factory in the face, so Lieutenant Richardson was deputed to make incursions into the interior to bring in food and the Company's goods which had been stopped in transit. This he successfully accomplished, but as it was clear that it could not long go on, if the operations were made to depend on such expedients, the council actually had it in serious consideration to remove the factory to some place in the Ginjee territory, recently reduced by the Mahrattas, and now quite beyond the power
1681 of the subordinates of the king of Golconda. This was in 1681.

The result of these incursions however began to dispel these gloomy thoughts, but Mr. Master's vigorous policy of resistance was thwarted by the Court of Directors, who doubted the commercial soundness of the attainment of political power by their factories. Just as he was on the point of thoroughly circumventing Lingappa, Mr. Master was recalled and the "Worshipful William Gyfford" reigned in his stead. In pursuance of his instructions, he retrieved the trade from annihilation owing to the stoppage of the transit of goods and the support given to Interlopers by Lingappa, who accordingly received 5,000 Pagodas for the exclusion of these Interlopers and the renewal of the grant by the king of Golconda on the former terms. The firmam was received from the king on the 12th November 1663, and with it we hear the last of Lingappa and at the same time take our leave of him whom the Directors had come too late to perceive as "our too busy agent Gyfford."

The end of the king of Golconda too was not far off. Aurungzebe having reduced his northern dominion to order, invaded the Deccan in the same year. The next two years were occupied in operations, against Bijapur, the Mahrattas, and Golconda, with the king of which last he made peace only to break it again, and in 1685 he 1685
finally took Golconda, putting its monarch to death. In the next year he disposed of Sambaji in the same way.

The object of his ambition was then fulfilled. He occupied the whole of the country including Chingleput up to the limits of Tanjore, then ruled over by Venkáji. He drove the Mahrattas to take refuge in their forts and farmed out the country to Desáyis and Poligars under his military governors, who received 25 per cent. for the trouble of collecting; and after paying the troops remitted the remainder to him. But his rule was never other than a military occupation, and the system was in itself a source of danger to the empire, which had now grown too unwieldy for efficient central control. Dismemberment with its attendant anarchy was not slow to set in, and the Carnatic was the first to feel its effects.

In the meantime a flying column of 7,000 Mahrattas caused great consternation. The whole country about Madras was rendered unsafe. No one knew when or where to expect their unwelcome approach. In the Madras records we find that one of Aurungzebe's life-guards, who had been sent down to collect his master's rents, applied to the English Governor for a convoy as far as the Kistna for Rs. 1,21,000 of treasure, with which he was afraid to move out of Poonamallee. The whole district trembled, for the Mahrattas appear to have been more grasping and cruel than ever. In the beginning of January 1685 Conjeveram, somehow or other, incurred their wrath, and it was burnt and plundered. Many of the inhabitants were killed, and large numbers fled from the town. All Aurungzebe's Mahommedan governors shut themselves up in their forts, and the Mogul power in the district was, for the time, paralysed. One of them, called Poty Khan, was Governor of Chingleput Fort, and we find him sending in an express, which reached Fort St. George at mid-day of the 13th January, warning the Governor that Madras was to be next assailed, and that the Mahratta troops had been encouraged by the promise that the plunder should be all their own. The fort accordingly was at once put in a posture of defence, and a conscription of the Portuguese and Gentoos between the ages of 15 and 60 ordered, but somehow

or other the storm passed over, and the Mahrattas were soon after heard of near Hyderabad.

These and similar incidents, which have already been detailed, may lead us to form some idea of the sufferings undergone by the unfortunate inhabitants in the open villages and towns of the district. But there was no one to take up their cause. They silently suffered, and not a record remains among them of the horrors of that time.

In the meantime the interests of the Dutch and English became
1688 identical after the revolution of 1688, which seated William of Orange on the English throne. As if by magic the relations of Pulicat and Fort St. George turned most cordial, and we find Herr Lawrence Pitt, the Dutch Governor and Commander-in-Chief, received by Mr. Governor Yale at Madras with every circumstance of cordiality and consideration, for war had been declared by France against the two nations, and a French fleet had arrived in the Indian seas to carry it on with vigour. On Tuesday the 13th August
1690 1690, an engagement took place between the united Dutch and English fleets and the French off Madras. The result of this action is summed up in the following extract from the records of the day:—
"They (the French) plied their guns with great quickness and little "execution, and after three hours' (1 to 4 p.m.) hot dispute they grew "weary of the visit; returning with more speed than they came, not "allowing themselves time to weigh their anchor, but fairly cut "and nimbly marched like Frenchmen, bringing their fleet to an "anchor five leagues to the southward, whence they rode civilly till "about ten next day." They then made off for the northward, as the Madras Government "concluded, for Bengal."

Zulfikar Khan, whose name afterwards became famous in the history of Delhi, was now appointed by Aurungzebe as Subadar of the district, and his attention was almost immediately directed against Rámа Rája, the king of the Mahrattas, who ruled the districts south of Chingleput from the strong fortress of Gingee.

Against this ancient fortress Zulfikar Khan proceeded to direct his arms, the English aiding him by presents and assisting him "*with powder and with other services.*" During the protracted siege which
1697 lasted till 1697, he granted two firmans, by the first of which the former possessions of the country at Madras and other places were confirmed to them, while, by the second, he granted the three villages of Tondore, Egmore and Parsavákam to the Company.

The district was governed during these years by the creatures of Zulfikar Khan, whose demands on the country for the loan of a lac of Rupees having been politely refused, the English trade was considerably impeded by the action of the Governors of Poonamallee and other places in placing an embargo on the transit of goods. Some of them however seem to have been better disposed, for we find a Naik Poligar, called Chinnatambi Mutali, sending into Madras some English deserters, whom he had caught in the jungle, 60 miles away.

In 1701 Zulfikar was promoted to the Soubah of the Deccan, and one of his generals, Dávud Khan, was made Nabob of the Carnatic in his room. This officer seems to have had a prediliction for English liquor, and the Company was not slow to bid for his favour by supplying his demands for brandy. But he also required money in large quantities, and this soon produced serious difficulties between him and the council. He came to St. Thomé, plundered the out-lying villages, and was only restrained from an attack on the English by the intervention of his Dewan, Mahomad Seiayd. This episode was closed by his accepting presents and getting very drunk at the expense of the Company. 1701.

Mr. Pitt, the father of the Earl of Chatham, and grandfather of the younger Pitt, was then Governor, and his resolute manner of resisting the renewed demands, which the Nabob did not long delay to make, drew down on the settlement the danger of total extinction, for Dávud Khan returned to St. Thomé six months after, and having received a refusal from Governor Pitt, on the ground that it would be better for the English to leave the country than to comply with such repeated exactions, he blockaded the fort for three months. The English being reduced to great straits for food, at last induced him to raise the siege for Rs. 20,000, he agreeing in return to procure the removal of the prohibition to trade imposed by the Mogul. He subsequently received a further supply of "liquors and other rarities" of the aggregate value of Rs. 1,000, while his Dewan's palm was lubricated with Rs. 5,000.

The few years which elapsed between this incident and the death of Aurungzebe are barren of any facts in the history of Chingleput. We find the commercial rivalry of the Dutch and English leading the former to outbid the latter by making excessive advances to weavers in the villages of the district.

1708. In 1708 Shah Alum ascended the throne, and Pitt had just succeeded in establishing very friendly relations with the Court when he was superseded by Mr. Addison, a step which the Directors quickly regretted. Mr. Pitt soon began to be regarded by them as a model governor, and was often after held up as an example to his successors.

Zulfikar Khan had now risen to great distinction at Delhi, where Dávud Khan was also called, probably on account of the rise of the
1710. Sikhs. His successor as Nabob of the Carnatic was his Dewan Sadat Alli Khan, Orme calls him the first regular and acknowledged Nabob of the Carnatic, but this is a mistake, for he did not differ in this respect from his predecessors. The only difference between him and them lay in this, that with him a hereditary character was given to the office. Almost his first official act was to call on the Governor of Madras to hand back possession of five outlying villages, which, together with 40 acres for a sanatarium at St. Thomas' Mount, had been granted by Dávud Khan. In spite of the remonstrances of the Government they were summarily resumed by a short parwanna from Zulfikar Khan at Delhi on the ground that the grant was invalid, as the lands formed part of his jaghire. They were therefore delivered over to Yevallappa, the then renter of the Poonamallee district, who was strongly suspected by the English of having been at the bottom of an intrigue to weaken their power, and who is accordingly pilloried in the records of the time as "that plague of the poor and cockatrice of all venom."

After the death of Aurungzebe began in earnest that decadence of the Mogul power in the Carnatic, the seeds of which had been sown on its foundation as a mere military occupation. The district authorities began to assert independence in the exercise of their powers, and the Nabobs were driven to collect their revenue by regular military invasions of the territories subject to those feudatories. Soon after his accession we find Sadat Alli absent from Arcot on an expedition of this nature, and the people flocking into Madras with their valuables and money, which were no longer considered secure in the open country.

Convulsion followed convulsion at the Court of Delhi, but the only historical fact relating to the Carnatic is the appointment of Chín Kulich Khan, as Viceroy of the Deccan with the title of Nizam-ul-Mulk, or Regulator of the State. With him dates the foundation of the still existing independent kingdom of Hydrabad to which the Nabobs of the Carnatic were subordinate.

The English trade at Madras however seemed to flourish as well in times of war and disturbances, which are generally fatal to commercial operations in other countries, as during periods of comparative quiet. The following extract from a general letter from the Government of Madras to the Court of Directors, dated 14th October 1712, shows how this was, and is also valuable as a record of the times :— 1712.

"In obedience to your commands we shall lay before your honours, the best account we can get concerning the consumption of broad cloth and other manufactures in the Mogul's dominions. The coarse red and green broad cloth is chiefly used among the soldiers and ordinary Moormen for saddles, saddle cloths, sumpture cloth, covers, beds and cushions, for palankeens, carpets to sit upon, mantles to cover them from the rain and sometimes covering for their tents of pleasure. The fine broad cloth as scarlet, aurora, some blue and yellow is used for the inside of tents, for vests or mantles in the rainy season among the great men; covering cloths for the elephants and hackarys, cloths to hang round their drums; for shoulder and waist belts, scabbards to their swords and jimdars or daggers; for slippers and for covers, beds and pillows, and for palankeens. The embossed cloth is used to hang round the bottom on the inside of the great men's tents three feet high; for spreading to sit upon, and cushions to lean against; and for cloths to cover the elephants and horses. Perpetuanos are only used among the meaner sort of people for caps, coats, and covering cloths to sleep in during the rains.

"And now we are upon this subject, we must inform your honours that at least nine-tenths of the woollen manufactures vended in these parts is among the Moors; the Gentoos making very little or no use of them. The greatest consumption is in the Mogul's camp, which when at Lahore or Delhi is supplied wholly from Surat and Persia; but when at Agra, partly from Surat and partly from Bengal by way of Patna, from which ports the conveyance to the camp is easy and safe. But what is disposed of hereabouts is dispersed among the Nabob's flying armies in the Carnatta country, Bijapore and Golcondah, seldom reaching so far as Aurungabad because the carriage is very chargeable, and the roads are difficult and dangerous to pass. When king Shah Aulum came down to Golcondah with his army in the year 1708 to destroy his brother Kam Buksh, we immediately found a quicker vent than ordinary for our broad cloth; and indeed for all other sorts of goods

consumed among them. And when Dávud Khan was formerly Nabob of these parts, he always kept a good body of horse in pay, which obliged the neighbouring Governors to do the same, being always jealous of each other. And among these horsemen by much the greatest quantity of our broad cloth then imported was consumed; the trade from this place to their camps being very considerable. But now our Dewan, who is Subah of all this country, seldom keeps above five hundred horses with him; and the Government in general being grown much weaker than in Aurungzebe's time, none of the great men keep up the number of horse allowed by the king, but apply the money to their own use; and this has brought a considerable damp to our trade in general, but more especially upon the sale of your manufactures. For we have not only lost the camp trade, but the roads are become impassable for want of these horsemen to scour them as usual; so that the merchants are discouraged from coming down with their money and diamonds to buy up and carry away our Europe and other goods as formerly; and we cannot see any likelihood of better times till the Government is well settled and some active man employed on the Government of these parts."

The next few years of Sadat Alli's government yield no event of
1724. interest until 1724, when he and other Nabobs rose against their Chief, the Nizam, and were defeated by him in a great battle.

From the occurence of that event, which seems to have produced
1732. no permanent effect on the district, up to the year 1732, the Carnatic appears to have enjoyed a period of comparative tranquillity. In that year however began that long struggle between the Mahrattas and the Nizam which forms the sole history of Southern India for several years. The second Mahratta empire, as it may be called, commenced with Shao, the grandson of Sivaji, who reigned at Satara with Báji Rao for Peishwa. The ambitious designs of the latter to overturn the Mogul empire being thwarted by intrigues at Court, the Mahratta arms were turned against the Nizam, and accordingly in the spring of 1732 we find them in the Carnatic again, with the Nabob making preparations to resist them.

Shortly after this Sadat Alli's wife died, and he was not long in following her. Before his death he had named his own nephew, Dost Alli, to be Nabob, and his wife's nephew, Golam Hassan, as Dewan. These appointments were sanctioned by the Nizam Chín Kulich Khan, and were shortly afterwards confirmed by a firman from Mahommed Shah, who then reigned at Delhi.

About this time the whole interior was in commotion. The Mahrattas were scouring the country, so that merchants ceased to attend the customary fairs for fear of being robbed on the roads. Another event of confusion arose owing to the death of the Rájá of Mysore, and the succession of a minor, leaving the government of that State in the hands of the two Ministers, Dévráj and Nanjaráj, who were, in their turn, to be superseded by a soldier of fortune, the great Hyder Alli, who will be heard of anon. As if all these troubles were not sufficient to ruin any country, there came now another, a judgment of God on the neglect of men. The unsettled state of the Carnatic had been chronic for years. Each successive ruler thought only of levying the last rupee of revenue to provide for the urgent want of money to pay the costly forces which the state of the country rendered it necessary for him to employ for the maintenance of his authority. The Havildars appointed to command towns, the governors of forts, and the Poligars, who had to remit this revenue, thought only of realising money, and nothing of the irrigation works on which the payment of the only source of regular income, the land-tax, depended. The result, inevitable in the Carnatic, followed. The tanks fell into ruins. They became incapable, for want of repair, of retaining the supply of water necessary for the cultivation of the rice lands. The horrors of famine succeeded the devastations of war and misrule. The description would not be complete without another quotation from a general letter to the Court of Directors, dated 1733 :— 1733

" Before this country was conquered by the Mogul, it was divided into several circles under the Government of particular Rajahs, which descended from father to son. Their revenues for the most part were from the produce of the land, and they therefore were always careful to keep up the banks of the tanks, or reservoirs of water, and to cleanse them of the mud; of which they were at the expense themselves, knowing that the land would produce more or less according as they had a quantity of water. But the Moguls who have now the Government of the country, and are continued in those Governments only during pleasure, do not think themselves under the same obligation to be at that expense for their successors. By which means in process of time the tanks are almost choked up, and great part of the lands lie uncultivated for want of water. This alone would occasion grain to be scarce and of course dear; to which if we add the rapacious disposition of the Moguls, alto-

gether intent upon making the most of their Governments while they continue in them, we need not seek far for the reason why even within these ten years the lands which are tenanted are let for more than double what they were before. Your honours will easily conceive what effect it must have upon the produce of such lands; and we need not say much more to demonstrate it to you. Certain it is that paddy at twenty-five pagodas the garce, is in these times thought cheap; whereas twenty years ago at that price it was reckoned a famine. The scarcity at present is so great that it sells for forty pagodas a garce, and our November rains failing us this year gives us a melancholy prospect of the next harvest."

1738 For the six years following 1738, the Mahrattas continued to devastate and plunder what remained in the ill-fated Carnatic. At one time we hear of the defeat and death of the Nabob Dost Alli, who vainly tried to oppose them at the Dámalchéri Pass, at another, of the sack of Conjeveram and Tiruvallúr. News was scarce, for the "Hirecarras" and "Spy peons" sent out by the Governor of Madras must have had no small difficulty in getting about the country when the roads were in such a state that no one stirred, the inhabitants preferring to sit in their villages trembling at the thought of
1740 what horror they might have to suffer next. In 1740 we find the Mahrattas then burning the villages close to Madras, which was kept in a state of constant preparation for resistance to the death. The new Nabob, Safdar Alli, finding fighting useless, bought off the leader Raghójí Bhonslé and secretly entered into a compact that the arms of the Mahrattas should be directed against his enemy Chanda Sahib, who had deprived the Mahratta Princess of Trichinopoly of her kingdom by treachery. Raghójí accordingly laid siege to, and reduced the place, but this did not prevent his deputing a separate force to ravage the Carnatic. Fort St David was seriously threatened, and the town of Sadras pillaged. The English in the former, and the Dutch in the latter of the forts at these places, however, successfully
1741 repelled all attempts to take them. Towards the middle of 1741 the English community at Madras heard with relief, the extent which it may not be difficult to imagine, that Raghójí after taking Trichinopoly in March had gone away to Sattara in May of that year, taking his prisoner Chanda Sahib with him.

Two incidents of this invasion are noteworthy. Governor Benyon sent large presents to the Mahrattas before Trichinopoly, and he received in return a cowle for the territories of the Company at Forts St. George and St. David.

The events of the next four years are important to Chingleput. Safdar Alli was murdered at Vellore by his brother Murtiz Alli, and was succeeded by his son Mahommed Seiyad Alli in 1742. 1742

In the following year the unsatisfactory state into which the intrigues of the descendants of Sadat Alli had reduced the Carnatic, led the Nizam to march south with a considerable force. One of his first acts was the investment of Trichinopoly, which he reduced in August. While thus engaged he received an embassy sent from Madras by Mr. Governor Benyon. It consisted of three English servants of the Company, Eyre, Harrison and Holland, who have recorded a diary of their march through Sriperumbudúr and Conjeveram, and their return by Fort St. David and the coast. They took large grants in money and valuables for the Nizam, which appear to have been graciously received. He shortly afterwards passed about 10 miles west of Madras on his return home. The Mahrattas them made peace with the Nizam.

Koja Abdulla Khan, the temporary Nabob, was confirmed by the Nizam, but dying on the night of his appointment, was succeeded by Anawar Odín Khan, who was the father of the celebrated Mahommed Alli and the ancestor of the late family of Nabobs of the Carnatic. This brings us to a new era in the history which dates from the declaration of war between France and England in 1744. 1744.

THE WARS OF THE CARNATIC, AND THE STRUGGLES FOR SUPREMACY BETWEEN THE FRENCH AND ENGLISH.

War was declared between France and England in 1744, and henceforth the history of the Carnatic may be said to resolve itself into a narration of the struggle for the empire of India, which then commenced between the two countries. The domestic annals of the Madras Government contain only two events of any moment.

The first of these is the consternation awakened by news of another threatened irruption of the Mahrattas in order to recover Trichinopoly. The Nabobs of the Carnatic, Cuddapah and Cundanore, united their troops with those of the Nizam, but at first they seem to have hesitated to meet the enormous hordes, estimated at 70,000 horse, which were reported to be ready to pour down from the Kistna. Attempts were accordingly made to buy them off. They refused what was offered unless accompanied by the cession of Trichinopoly and the payment of the usual chout, or blackmail.

This was too much even for the affrighted Mahommedans, and, in the result, the Mahrattas were defeated in a great battle, and ceased to be a terror in these parts as formerly.

The next event was the marriage of the Nabob's daughter. The French, anxious to deprive the English of their advantage at sea, seized this opportunity of presenting the Nabob with 3,000 Pagodas on the occasion of this auspicious event. The English contented themselves with making a gift in gold mohurs and plate of the very modest value of 350 Pagodas.

The Nabob was not long in marking his appreciation of the reasonableness of the demands of the nation who made the larger gift, and fulminated against the English the following "order" :—

"From Nabob Anawarodeen Khan Bahauder, Subah of the pro-
1745 vince of Arcot, received 11th August, 1745.

"I have been lately informed that some English ships are arrived in the road of Tevenapatam with design to inflame your differences with the French; and that they are waiting there for their ships. I have therefore ordered Hodjee Abdul Hadee to deliver you my Taukeed, to put an end to the dispute between you; and desire you will, agreeable to what he will propose to you, avoid making any disturbance in these parts. Otherwise you will be called upon to answer for it hereafter. I have also laid my Taukeed upon the French about this business, and by their letters I understand that they are inclined to peace. What can I say more?"

The special occasion which gave rise to the fears of the French was the appearance of a naval squadron under Commander Barnett in 1745.

1746 In the following year some desperate engagements occurred in the Bay of Bengal between Captain Peyton and Labourdonnais, who commanded the French fleet which had been sent to these seas. At last both fleets were compelled to retire to refit—the English at Trincomallee in Ceylon, and the French at Pondicherry. The unseaworthy condition of the "Medway," one of the largest of the English fleet, compelled Peyton to sail past Madras to Bengal. The consternation of the settlement was great when it saw its last hope of defence disappear. Labourdonnais, although fearing the immediate return of the English, adopted measures, the promptitude of which secured success. He sailed for Madras, landed his siege apparatus 12 miles to the south near Covelong, from whence it was brought up

the coast overland; landed the remainder of his troops in the Madras roads; invested the fort on the 4th; opened fire from batteries on the 9th, and received its capitulation on the 10th September.

The terms were, that the English were to surrender themselves as prisoners of war, that the town should be immediately delivered up, to be afterwards ransomed on terms which Labourdonnais promised should be easy and moderate. Disputes however now arose between him and M. Dupleix, the Governor of Pondicherry, who considered the terms offered to Madras so easy as to be injurious to French interests. These delayed Labourdonnais at Madras over the change of the monsoons, a time which has so often proved fatal to shipping on the Coromandel Coast. At midnight on the 2nd October, after a calm day, a cyclone suddenly arose, the effect of which was, by sinking or disabling the vessels of the French, to ruin their short-lived naval supremacy in these seas, and which, together with the jealousy of Dupleix, snuffed out all hope of the fulfilment of those dreams of exterminating the British power, which had been the ambition of Labourdonnais, and the realization of which the recent arrival of larger reinforcements at Pondicherry seemed to have made merely a matter of time.

At last, on the 10th October, a treaty was signed, by which all the merchandize and naval stores, and part of the military stores were handed over to the French, to whom also £140,000 were to be paid partly at Pondicherry and partly by bills on the East India Company before October 1749. The French on their part engaged to evacuate Madras before the end of January 1747, and to give it immunity from attack during the war.

On the 12th October Labourdonnais installed one of the Pondicherry Council as Governor, and sailed away, shortly afterwards returning to Europe.

The Nabob An'war-udín, who had up to now considered the English and French as bound by their supposed weakness to implicit obedience to his commands, was enraged at the French attack on Madras, which had been made without his knowledge. On the day of the capitulation he sent an angry remonstrance to Pondicherry, which was met by Dupleix with a promise that the Madras fort would eventually be handed over to him, when he would have an opportunity of extorting a handsome ransom from the English. This quieted him for the nonce, but when he found that the arrange-

ments made by Labourdonnais did not include any provision for the fulfilment of this promise, he directed his son Maphuze Khan to attack and reduce the place.

This was the first occasion on which the Mahommedans had experienced the quality of the European strangers in war, and the result was as decisive as it must have been instructive. Maphuze Khan had a force of 10,000 men at his disposal, and at first attempted a feeble imitation of the French siege just over. The French firing from the bastions scattered the Mahommedans wherever they appeared. On the 22nd October, with 400 men, they defeated them at a spot to the north-west of the town near some springs of which the Mahommedans had taken possession in order to deprive the fort of water, and on the 24th, Maphuze Khan having retreated to St. Thomé, the French followed him to the other side of the Adyar and inflicted on him, with much inferior numbers, a crushing defeat. The latter victory was due principally to the timely use of the bayonet, while the previous disasters overtook the Mahommedans owing to their cannon being incapable of discharge more than once in a quarter of an hour, while the French pieces to their dismay ploughed up their ranks several times in a minute.

The commander of the French, who routed the Mahommedans at St. Thomé, was a Swiss called Paradis. Him Dupleix now appointed Governor of Madras to carry out one of the most perfidious acts which ever disgraced a nation. The treaty of Labourdonnais was annulled, and an unconditional surrender of all public and private property insisted on. Those who would not take the oath of allegiance to the French king were expelled from the bounds of Madras, and the Governor and principal inhabitants were sent prisoners to Pondicherry, when they were brought into the town in a sort of Roman triumph under the scornful gaze of 50,000 spectators.

The incidents of the war now transfer themselves to the neighbourhood of Pondicherry, from whence the French began to concert organized attacks for the reduction of the English possessions at Cuddalore and Fort St. David. Any other than a general allusion to those operations would be out of place in this Manual.

Paradis' services being required by Dupleix against Fort St. David, the former was recalled from Madras, and, packing up the booty he had collected during his stay there, he marched southwards along the coast. He soon found that he had not seen the last of

Maphuze Khan, who burning under his defeat at St. Thomé, lay in wait for him near Tiruporúr, and harassed the convoy which protected the coolies carrying the treasure. Eventually he gained the fort of Sadras with great difficulty, and with a loss of 12 men taken prisoners by Maphuze, who was very proud of this advantage, and showed his prisoners as incontrovertible proof of his superiority to the French commander in the art of war. His forces amounted to 3,000 cavalry and 2,000 foot, while his opponent had only 300 Europeans, and were impeded by a large quantity of baggage.

Paradis however preferred the "sinews of war" to any satisfaction which he might have derived from defeating Maphuze. He accordingly did not venture out of Sadras until large reinforcements were sent up from Pondicherry. In the meantime Maphuze had gone off to join his brother Mahommed Alli, who had already taken the field in South Arcot.

For the next two or three years the English Government was transferred to Fort St. David. The record made from time to time of the Proceedings by the Government, saved the history of the district during the 16th and 17th centuries, meagre though it be from being a blank, as complete as that of the ages which had preceded the foundation of Fort St. George. With the subversion of that Government by the French, the chief materials for the history disappear. 1717.

The following extract however from a letter written by Mr. Hinde, the Governor of Fort St. David, to the Directors, concerns a man, who was destined shortly to make his mark not only on the Chingleput district, but to lay the foundation of British supremacy in the east:—

"Mr. Robert Clive, writer in the service, being of martial dis-
"position, and having acted as a volunteer in our late engagements,
"we have granted him an Ensign's commission upon his application
"for the same."

Clive had come out to Madras in 1744 as a writer. He was one of those taken prisoner and sent to Pondicherry when the treaty was broken by Dupleix, but along with others he soon after escaped, disguised as a native, to Fort St. David. The history of the Carnatic becomes henceforth for several years essentially a history of the exploits of this remarkable man, and it is not too much to assert that, but for him, the dreams of French empire indulged by Dupleix would have been fully realized, for there was not among

the English either a statesman or a commander who rose above mediocrity, and it is hardly necessary to say that mediocrity, however safe and useful in the conduct of ordinary affairs, is totally unsuited for combating unusual combinations of circumstances, or for rising superior to difficulties and retrieving reverses.

One of Clive's first military experiences was at the abortive
1748 siege of Pondicherry undertaken by Admiral Boscawen in 1748.

In the following year, the peace of Aix-la-Chapelle put an end to the war, and under its conditions Madras was restored to the English. The fortifications had during the French occupation been much strengthened and improved, and in particular the glacis had been formed. On the north side this had been effected by the demolition of the houses of certain rich Armenian and native merchants for 300 yards from the walls. One of the first acts of the English on their return was the occupation of St. Thomé, from which it had been discovered intelligence used to be conveyed by Roman Catholic priests to the French. The suspected persons were now expelled.

Fort St. David however was still much better fortified than Fort St. George, and it was accordingly deemed advisable to retain the Presidency there. It so remained until 1752.

The profits of trade were not now what they had been. The great influx of silver had seriously increased prices, and the decline in quality of the produce of the country looms had caused a corresponding failure in the demand. These circumstances rendered it less than ever worth the while of the French to continue the competition with English merchandise, which had been all along unsuccessful, and M. Dupleix determined to abandon a field where the profits were small, and to embark in a course of conquest, which promised to enrich his nation to a far greater degree than commerce was ever likely to do.

Accordingly we shortly find both French and English taking part in the internal politics of the country.

M. Dupleix began by a scheme for supplanting the reigning Nabob of the Carnatic by Chanda Sahib, who had been carried off from Trichinopoly a prisoner to Sattara by the Mahrattas. His wife and son had found an asylum at Pondicherry, where they had all along been treated with distinction. Chanda Sahib had married one of the daughters of the Nabob Dost Alli, the nephew

and successor of Sadat Alli. The family of the latter had always been popular in the Carnatic, and the scheme of supplanting Anwar-udín by Chanda Sahib therefore held out considerable promise of success.

Dupleix procured the release of Chanda Sahib by arranging with the Mahratta king for his ransom. Chanda Sahib then induced the favorite grandson of the deceased Nizam Azof Jah Mozaffur Jung to set up a claim to the kingdom in prejudice of Azof Jah's second son, Nazir Jung, who had made himself Nizam. The two then marched south to conquer the Carnatic, and killed the Nabob Anwar-udín in 1749 at a battle at Ambúr, a place which had also 1749.
been fatal to the late Nabob Dost Alli, when opposing the Mahrattas. Maphuze Khan, his eldest son, was taken prisoner, and Mahommed Alli, the other, fled to Trichinopoly, of which he was Governor.

In the meantime Nazir Jung followed his nephew, who, owing to a defection of the officers of the French contingent, surrendered, and was at once put in irons. We may pass lightly over the subsequent assassination of Nazir Jung, the restoration of Mozuffar, and his death in an engagement with the insurrectionary Patan Nabobs in Cuddapah. Suffice it to say, that, at the advice of Bussy, the 1750.
French officer in command of the contingent sent by Dupleix, Salabat Jung, a younger son of Azof Jah, was appointed by the chiefs to succeed him, and that he then continued with Bussy the march to Hyderabad.

In 1751, after worsting the English, the French and Chanda 1751.
Sahib invested Trichinopoly, into which the retreating English were driven, and there united their forces with those of Mahommed Alli.

Shortly after, Clive having taken reinforcements to that place, returned and induced the Governor of Fort St. David to agree to his making a diversion by an attack on Chanda Sahib's possessions in Arcot. Accordingly on the 29th of August 1751, we find Clive halting at Conjeveram from whence he sent to Madras for two siege-pieces. His forces consisted of only 300 sepoys and 200 Europeans, but when the 1,100 who garrisoned Arcot heard that this little force was approaching it regardless of a violent storm which was then raging, their superstitions got the better of them, and Clive marched into Arcot to find the fort abandoned by the enemy.

The enemy now again occupied the Great Pagoda at Conjeveram, intending to intercept the two 18-pounders which must pass it on their way to Clive at Arcot. The latter sent a force to dislodge them, which, on arrival at the Pagoda, found it empty, the enemy having retired to a neighbouring fort.

The occupation of Arcot had in the meantime produced the desired effect. Chanda Sahib sent up his son Rájá Sahib with 4,000 native and 150 French troops. Against these, afterwards
1751. supplemented by others, began on the 23rd September 1751 the glorious defence of Arcot which lasted 50 days and ended in the retreat of Rájá Sahib.

The only incident connected with this siege which happened in this district, was the despatch from Madras of a force of 100 Europeans and 200 sepoys under Lieutenant Innes. They had gone as far as Tiruvallúr, 30 miles west of Madras, when they were surrounded by a force of 2,000 of Rájá Sahib's troops, with 20 Europeans and two cannons, who had been sent to intercept them. After a sharp contest, in which Innes, with severe loss, succeeded in driving the enemy from their ground, the English, having no cannon, were obliged to retreat to the fort of Poonamallee, 15 miles south-west of Madras, a recent acquisition by the Company from the Nabob.

Eventually Lieutenant Innes' party increased to 150 Europeans and, with few guns, reached Arcot under the command of Captain Kilpatrick on the evening of the abandonment of the siege.

Clive, after resting two or three days, left Kilpatrick in command at Arcot, and set out to reduce Conjeveram, which had again been occupied by the French with the same object as before. He found them in possession of the Great Pagoda, from whence they were intercepting communication between Madras and Arcot, and discovered that they had lately murdered six wounded Europeans who were being conveyed from the siege to the coast on litters. They had also taken prisoners two wounded officers named Revel and Glass. The French Commandant had 30 Europeans and 300 sepoys, and, on being summoned to surrender, ordered Revel and Glass to write in reply that he would expose them on the walls if Clive opened fire. They however added an expression of their hope that this threat would not lead Clive to refrain from the attack. After a delay of a few days, to allow of the arrival of two guns from Madras, Clive opened fire against the walls, which after two

days began to give way, and the enemy, fearing the vengeance of the English for their former cruelties, abandoned the Pagoda during the night. Clive destroyed the walls and, after sending 200 Europeans and 300 sepoys back to Arcot, marched with the remainder to Madras, and thence returned to Fort St. David to report to the Governor.

All this time Chanda Sahib and the French continued their investment of Trichinopoly.

No sooner had Clive departed, than the scattered remains of Rájá Sahib's forces reunited and ravaged the Company's territory about Poonamallee, burning the villages and plundering the country-houses of the English at St. Thomas' Mount. After accomplishing this they retired to Conjeveram, where they repaired the damages done to the walls of the Pagoda, and threw in a garrison of 300 black troops. The main body then threatened Poonamallee, and occupied what are now the taluqs of Chingleput and Conjeveram.

The Government saw that further action was necessary, and Clive, being recalled to Madras, was appointed to the duty of repelling the marauders. With a force of 330 Europeans, 1,300 sepoys, and six guns, he took the field against the enemy who numbered 400 French, 2,000 sepoys, and 2,500 horse, and a large train of artillery. The latter were first heard of at Vendalór, a village 20 miles south of Madras, in which they lay strongly entrenched, but on Clive's advance they beat a precipitate retreat to reunite at Conjeveram, from whence they hastened on to take advantage of the reduced state of the English garrison at Arcot by making an assault in force. Clive followed by forced marches, retook Conjeveram, the troops in which surrendered, and after halting there one day pressed on for Arcot. Near Caveripák, by a night attack, simultaneously delivered in front and rear, he inflicted a complete rout on the enemy whose troops fled in all directions. These successes regained for Mahommed Alli a large portion of the Carnatic, measuring 30 miles by 60, the annual revenues of which amounted to 14 lacs of rupees.

Clive then returned to Fort St. David, from which, under his friend and old Chief, Lawrence, who had returned from a visit to England, he marched to take part in the operations before Trichinopoly. They found the forces enlisted on the side of Chanda Sahib greatly increased by the arrival of troops from Mysore,

Tanjore, and the Tondiman's country, as well as by a large body of Mahratta horse. With the details of the transactions which followed, we have here no concern. The result was, that after the murder of Chanda Sahib by Manokji, Commander-in-Chief of the contingent sent by the king of Tanjore, all the troops, French
1752. and others, capitulated to the English in May 1752.

The Nizam, Salabat Jung, appointed Dupleix to succeed Chanda Sahib as Nabob, and Dupleix in turn, by virtue of the pretended authority, conferred the dignity on Rájá Sahib, the son of the deceased Chanda.

Mahommed Alli reaped little immediately from the success at Trichinopoly, for, although he had got quit by the death of Chanda Sahib of a rival of great courage and capacity, he had been replaced by a successor who, it is true, was devoid of all the great qualities of his father, but who was supported by the whole power of the French. He had also to contend with another difficulty in the claim made by the Regent of Mysore, who had assisted him, to the cession of Trichinopoly, which was part of a secret understanding on which the latter had joined his forces to those of the Nabob. The consequence was that none but the most paltry Poligars recognised Mahommed Alli's authority in the Carnatic, and the English were compelled to yield to his importunities to reduce the others to obedience. For this purpose Major Lawrence engaged in operations in that part of the country lying between the river Pálár and Pondicherry, while Clive was sent from Madras for the reduction of the territory lying north of that river.

There were two places of great strength, which dominated the whole country up to Madras, and both were now held by French garrisons.

The first of these, Covelong, lies 16 miles south of Madras on the sea shore. The Ostend Company had at one time built a fort and factory there, but they had both been abandoned. The late Nabob Anwar-udín erected the existing fort, which was called Sadat Bandar. In 1750 a French ship anchored off it, hanging out signals of distress, and, under the pretence that the crew were suffering from scurvy, the Nabob's officer was persuaded to receive thirty Frenchmen of "lean and yellow physiognomies," the state of whose health was supposed to render it necessary that they should be treated on shore. The Commander's greed of the reward offered for his kind-

ness blinded his discretion, for in the night the French overpowered the garrison with arms which they had concealed beneath their clothes. It now contained a garrison of 50 Frenchmen and 300 sepoys.

Madras was at that time very badly off for troops, and Clive marched from thence against Covelong with 200 Europeans just landed, and who are described as "the very sweepings of the London streets." With these were 500 sepoys newly raised. The artillery consisted of four 24-pounders.

This force arrived in the evening about two miles west of the fort, and during the night a part of it under Lieutenant Cooper was deputed to occupy a garden some 600 yards south of the fort. In the engagement which ensued next morning, Cooper was shot, and the opportune arrival of Clive with the remainder of the troops alone prevented Cooper's detachment running back to Madras. The same difficulties were met with during the erection of a battery half-way between the garden and the fort. It was only by shaming his troops into an appearance of firmness by constantly exposing himself where the fire opened by the French on the works was heaviest, that Clive could keep his English troops at their posts. Both English and natives took to their heels at every alarm, and it is related that Clive found one of his sentries on an advanced post seated at the bottom of a dry well for safety.

The French were defiant because they had received advices that Dupleix had detailed 40 Europeans and 700 sepoys to strengthen the garrison at Chingleput, and to relieve Covelong. On the third day this force had advanced within four miles, and Clive at once set out to offer them battle. This they declined, and hurried back to Chingleput. On the fourth day the battery was complete, and was just about to open fire when the commander offered to surrender at discretion, provided the garrison was allowed to carry away its private property. These terms were at once accepted; for the fort, although unprovided with a ditch, had strong ramparts flanked at the corners by large bastions. In the evening the English marched in, when it was found that the effects of the Commandant consisted of snuff and turkeys, in both of which he seems to have had considerable dealings.

The next morning Ensign Joseph Smith, who afterwards figured in many of the principal military operations in this Presidency, discovered that the force from Chingleput had plucked up courage to

make another effort for the relief of the place. They mistook the Nabob's flag, white bordered with green, for the French king's, and imagining that the fort still held out, marched straight into an ambuscade prepared for them, losing 100 men by the deadly fire which was suddenly poured into their unsuspecting ranks. They at once broke into disorder, the commanding officer, 25 Europeans, and 250 sepoys were captured, and the rest throwing down their arms ran away to Chingleput where they caused a panic of which Clive lost no time in availing himself.

Chingleput is over 20 miles west of Covelong. The fort, which still exists, although it has been partially demolished, is nearly a parallelogram, and in the last century was considered a place of very great strength. One of the sides and the north end are bounded by paddy fields, which are seldom dry, being watered by the very extensive tank which washes the eastern face. On the southern side the ground is higher, and the defences weaker, although it, like the western and northern, was supplied with broad and wide ditches, one for the outer ramparts, while the other protected the citadel.

Clive erected a battery on the southern side, first at 500, but subsequently at 200 yards distance, from which, after four days, practicable breaches were made in both walls. There still remained the difficulty of draining, or filling up the two moats, which, however, was obviated by an offer of capitulation, the garrison being allowed to march out with the honours of war. Clive accepted this arrangement. The French marched off to Pondicherry, and the English took possession on the 31st March 1752.

Chingleput was henceforth held by a garrison of Europeans and sepoys, but the defences of Covelong were blown up at the express desire of the Nabob. Besides the ordinary armament of the place, 50 cannon of the largest calibre, which had been lost when Madras fell in 1746, were found in Covelong.

The whole of the country between the Pálár and Arcot being now completely subjugated, Clive returned to England to recruit his shattered health.

1753. During the following year no military operations took place in this district. The garrisons of Poonamallee and Chingleput were kept on the alert repressing the incursions of certain robber chiefs, who however always retreated on the appearance of any force containing Europeans.

The year 1754 opens with the Conference at Sadras. Mr. Saunders, 1754.
the head of the Presidency at that time, was a man who in all, except in low cunning, was more than the equal of Dupleix. During the whole of the late hostilities an epistolary discussion had been going on with considerable animation between these two men. At last Dupleix, who always made war in the Carnatic subservient to the carrying out of his ambitious schemes in the Deccan, fancying that his agent Bussy was now safe to obtain the Northern Circars, was inclined to put an end to hostilities in the Carnatic, which were not justified by the political relations subsisting at home between France and England.

It was accordingly agreed that a Conference to arrange the basis of a reconciliation should meet at the Dutch town of Sadras, which lies on the coast road between Pondicherry and Madras, about 40 miles distant from the latter. The Governors were to be represented by deputies whom they were to instruct from time to time. The English deputies were Messrs. Palk and Vansittart, those of the French, Father Lavaur, Superior of the French Jesuits in India, M. Kerjean, Dupleix's nephew, and M. Basseret, a Member of Council at Pondicherry.

They met on the 3rd of January. The basis of the English proposals was the acknowledgment of their protége, Mahommed Alli, as Nabob. The French demanded that Salabat Jung should be recognized as Soubahdar of the Deccan. Setting out from such irreconcilable premises, the Conference promised little success, for these two demands, involving as they did the whole question of English or French supremacy, were precisely the cause of the whole of the late hostilities. A palpable compromise lay on the surface which might have been arrived at by the recognition by the English of Salabat Jung as Nizam, and by the French of Mahommed Alli in the Nabobship. But the parties had really no mind to agree, so after the English had accused the French of putting in a forged grant from the Mogul, the Conference, after sitting eleven days, ended by leaving matters in a more unsatisfactory condition than before.

A few months after this we find Maphuze Khan with his head-quarters at Conjeveram, and bargaining with the English for money to proceed to the assistance of his brother at Trichinopoly. Dupleix, knowing his cowardice and vacillation, directed the troops at Ginjee to take the fort of Uttiranmérúr in the Madhurántakam taluq, 18

miles south of Conjeveram. This was done, and the reduction of another fort near Conjeveram followed. Uttiranmérúr was however immediately retaken on Maphuza being joined by Ensign Prichard. Maphuza Khan was elated at his own prowess, and after the French troops had run away in a panic to Ginjee, he returned to Conjeveram, and was persuaded to set out for the south only on Rs. 50,000 being paid to him.

Soon after this M. Godeheu arrived from Europe and relieved Dupleix. This step had been taken on the representation of the Earl of Holdernesse, the Secretary of State, to the French Government. It was felt that while the two nations were at peace in Europe, their settlements in India must not be allowed to tear at each other's throats, and that Commissaries should be appointed to settle all points of difference. The ambition of Dupleix put it out of the question to employ him in such a matter. He accordingly returned to Europe as poor as when he landed in India, for all his vast wealth had been advanced for the prosecution of his schemes of aggrandizing his country in India, and a suit, which he brought for the recovery of 3 millions of rupees so lent, was stopped by the French Government.

Eventually a treaty, conditional on its ratification in Europe, was made by Godeheu and Saunders. The stations on the coast were to remain as they were, and power was reserved by each side to establish four or five ordinary trading stations besides. In the meantime, the French were to enjoy all their vast territorial acquisitions in the Northern Circars, to the south of the Pálár, in Tanjore, and at Srírangam, the revenue of which aggregated the enormous total of 64,22,000 Rupees.

The English on the other hand retained only the lands north of the Pálár, assigned by the Nabob to reimburse the expenses of the war. The income from these was about £80,000 only.

1755. A truce had been made from 11th October 1754 to 11th January 1755, and the above treaty was published on the latter date. Godeheu then returned to France, and both nations immediately set to work to increase their wealth and power, without appearing to infringe the terms of the treaty.

The English found employment which occupied them for two years in reducing the Poligars of Madura and Tinnevelly under the authority of the Nabob.

The year is remarkable also for the removal of the Nabob from Trichinopoly to the ancestral capital of Arcot. This was effected under persuasion from Madras on the 21st August. On the 30th he came to Madras, and made further assignments of territory in order further to recoup the English for the great expenses incurred in the war.

The only other event relating to the district during 1755 was a dispute arising out of the usurpation by the French of some districts near Karanguli and Uttiranmérúr, which was terminated by dividing them. The very large English fleet under Admiral Watson, then on the coast, probably had not a little to do with the newborn moderation of the French in this and other matters.

The year 1756 brought rumours of a threatened renewal of the war between France and England, and found the Government of Madras unprepared to take active measures. To begin with, the fort was undergoing enlargement and improvement, which rendered it, for the time, weaker than before. Then the drawing away of troops for the operations in Bengal had so weakened this Presidency, as to render it helpless either to act effectually against French intrigues in the Deccan, or to take the field in Arcot with any hope of permanent success. 1756.

The intelligence of the advance of a French army to Trichinopoly determined the Government to risk that encounter with the French troops which they had hoped to defer till after the arrival of the expected reinforcements from Europe and Bengal. Colonel Adlercorn was sent to the south with 300 men of his own regiment, 30 British artillerymen, and 500 sepoys. He occupied 5 days in the march from Madras to Chingleput, a distance of 34 miles. This did not augur well for his success.

In the meantime Ensign Banatyne, who commanded at Karanguli, made a sudden descent on the French at Uttiranmérúr, which he carried by escalade. No sooner however had he departed, then the garrison left in it by him were compelled to evacuate the fort, owing to the return of the fugutive French garrison with 500 sepoys sent by the native Commandant of the fort at Wandewash. Colonel Adlercorn now proceeded to Uttiranmérúr, the troops in which evacuated it at his approach. In pursuance of his orders, he then marched to Wandewash, the petta of which he stormed and then burned, retiring to Uttiranmérúr on receiving news of the advance of a French force.

Reverses in the Northern Circars, want of money in the treasury, and disgust at a war which was so barren in results, induced the Government of Madras, in what Orme calls "this cloudy hour" to recall Colonel Adlercorn to Madras. This was a mistake, the effects of which were immediately felt. The French under Saubinet at once reoccupied Uttiranmérúr, and then proceeded to Conjeveram to retaliate on that large open town the burning of Wandewash. The Pagoda was at that time held by two companies of sepoys under Serjeant Lambert, who received the French on their arrival in the streets with a heavy fire of musketry from the houses. Cannon was of little use in such a situation, and the French advanced with considerable loss up to the Great Pagoda, into which the sepoys, knowing every inch of the ground, had effected their retreat. They were received by a galling fire from the walls and front tower. The large gateway under the tower had been obstructed with trees, and the French were eventually beaten off and retired to the other end of the town, which they first plundered of everything that could be carried off, and at midnight retired to Uttiranmérúr, leaving Conjeveram in flames.

The evil effects of this incursion were felt far beyond Conjeveram. The inhabitants of the fertile assigned villages on the Pálár forsook their fields, and the renters declared their inability to pay the revenues to the Company.

The Government then sent Adlercorn back again. After delays, caused by waiting for the Nabob's cavalry, he reoccupied Uttiranmérúr, from which the French retired. From thence he advanced to Wandewash, before which the latter lay strongly entrenched. After in vain attempting to bring on a general engagement, the English marched away to Conjeveram, where a garrison of 500 English and 1,500 sepoy troops was left under the command of Lieut. Colonel Forde in July. The rest returned to the stations from which they had been drawn. This campaign produced the curious spectacle of the whole of the available troops of England and France remaining within a few miles of each other without the loss of a man—a singular contrast, truly, to the strategy of Clive.

In August of this year Balájí Rao, the leader of the Mahrattas, after plundering Mysore made a demand for six years' chout, or tribute, which he declared to be due. His demand aggregated the vast sum of six millions of rupees. At first there were schemes of combined resistance by the English and the Nabob, for

the former were included in the demand on the territory assigned to them by the Nabob. Madras had however no troops to spare, and it being a case of "fight or pay," the English, after some procrastination, paid their share, and the Mahrattas departed by way of Tirupati.

As soon as the French at Wandewash saw the English settled down in cantonments at Conjeveram, they took possession of Uttiranmérúr, and plundered all the rich districts around Sálavákam and Kávantandalam.

Great fears began now to be entertained that a serious attack was being meditated by the French on Madras itself. Accordingly the troops in Conjeveram, as well as a detachment which had been sent to protect Tirupati, the revenue of which Pagoda, aggregating £30,000, had been made over to the Company, were ordered into Madras. Captain Calliaud was also recalled from Madura and directed to bring the native commander, Mahommed Isuf, and 1,000 sepoys along with him. The Carnatic contained many forts incapable of making any serious defence. The Madras Government accordingly directed the withdrawal of all the garrisons in such to the strong fortresses of Arcot and Chingleput on the first appearance of real danger, Karanguli, the defences of which were in ruins, was then held by a force of 300 sepoys. These were to march off to Chingleput, and the country south of the Pálár was made over to a sort of free lance, called Murzufa Beg, who was to maintain himself, as best he could, out of the revenues of that part of the country. Kávantandalam and other small forts, in the same way, were to be deserted and their garrisons drafted to Arcot. The French, however, deterred by the monsoon did not venture so far north, and we find Ensign Banantyne sallying forth from Karanguli to succour two companies of sepoys who were besieged in the mud fort of Kávantandalam, 10 miles north of Uttiranmerúr, by the French who held the latter fort. This successful exploit closed the operations of the year.

At the beginning of the next, the condition of the district was, in all corners, one of unrest and disorder. The vain-glorious boastings of the French regarding their approaching conquest of the whole of the English possessions, incited the small robber chiefs, or Poligars, who lived in the uncultivated tracts, covered with palmyras and scrub jungle, with which the district abounded, to rear the head of insolent disregard of authority. They lived by hunting when 1758.

1758. plunder was not to be had, and they were not slow to pay their sole attention to the latter, when the necessities of the Nabob and the English caused the withdrawal of troops from outlying stations. Two of these chieftains, named Rungappa Naik and Vartappa Naik, lived in two jungles, between which lay the fort of Tripassore. They now became a regular pest to the country round that station, and even ventured to plunder grain and cattle from the villages round Poonamallee and almost within sight of Madras. Four companies of sepoys under Jemal Sahib were required to reduce them to submission.

On the 28th April 1758, Lally landed at Pondicherry and took office as Governor-General of the French possessions in India. He had brought along with him, besides a large naval and military force, a great military reputation. Fortunately for the English, however, these advantages were counterbalanced by an imperious and quarrelsome disposition, and by total inability to adapt himself to the usages of India, which in itself would have neutralized far greater genius than his.

This was immediately evidenced by the detestation aroused owing to his compelling caste Hindus to act as coolies, or porters, for the conveyance of stores for his attack on Fort St. David, for which he set out immediately on landing. It is not proposed to follow him through that undertaking, which, owing to a bad defence was successful, or into Tanjore which he abortively invaded, or to Arcot, which he occupied by arrangement, and then styled the manœuvre a military success.

In the meantime the Governor at Madras, considering that, after the fall of Fort St. David, Madras would not remain long unattacked, resolved to call in every available man to aid in the resistance which he had determined to make. In pursuance of these orders Karanguli, Chingleput, Conjeveram, together with Cáveripák and Arcot were now finally evacuated. The artillery and military stores had been despatched before. Cáveripák and Arcot were delivered over to the Nabob's troops, the free lance Murzafa Beg got Karanguli, and Conjeveram and Chingleput were delivered over to the peons of the renters of these localities. The mud fort of Sálavákam had remained all along in possession of the English renter, who at this time was a man called Abdul Hay. The French were not slow to take advantage of the defenceless state of the country, and they were very soon at work plundering the rich villages about Sálavákam and

Conjeveram. There being, as yet, no signs of an advance of Lally's force yet the Government plucked up courage to send out two companies of sepoys to each place, but they might just as well have remained at Madras. 1758.

Before advancing on Arcot Lally had reduced the country lying south of the Pálár, now the Madhurántakam Taluq, and had visited in person the forts of Allamparva in the south, and Karanguli from which Murzafa Beg had been easily driven. The timely arrival of fresh troops from England now gave the Government of Madras the much-wished-for power to re-occupy Chingleput, and thus prevent a similar reduction of the country north of the Pálár river.

The renter had, as stated above, already obtained two companies of sepoys. These occupied the fort, while his own peons, with arms in their hands, were employed protecting the harvest. The Government now deputed an aggregate force of nine companies to the place under the command of Captain Richard Smith, with two commissioned officers, 30 chosen Europeans, including 12 gunners and six field-pieces. This force was increased in October to 1,200 sepoys and 100 Europeans. Murzafa Beg, with 70 horse, was also taken into pay. Battering cannons were sent down from Madras, three months provisions laid in, and the works repaired. Captain Smith being transferred, Captain Preston assumed the command.

Money having arrived at Pondicherry, and the great hindrance to his advance thus removed, Lally now began to concentrate his forces on Karanguli, Sálavákam and Conjeveram. Several slight skirmishes, in which the French were worsted, occurred during the victualling of Chingleput near Polipan (Puliparkovil) on the south bank of the Pálár.

The rains this year held off till the latter part of November, and just as Lally, thinking it was needless to delay any longer on that account, had sent off the first of his troops from Conjeveram, they were caught in the first burst of the monsoon on the 17th November, and were forced to return in miserable plight.

The sound policy of securing Chingleput fort was now evident, for, as long as it, together with Tripassore and Poonamallee, held out, the stock of provisions in Madras remained at full quantity up to the time of its actual investment, while Chingleput afforded a good point from which to direct attacks from outside against the investing army.

1758. Lally arrived at Chingleput on the 4th December, and reconnoitred the fort in person within musket shot. He must now have bitterly regretted his contemptuous neglect of the place, which in the beginning of October he might have reduced with as much ease as Karanguli. It was no time now to sit down before it, and reduce it, by regular siege, so, chagrined, he left it in his rear marching to Vendalúr, where he encamped on the 7th. From thence he proceeded to Madras, the various bodies of troops under Colonel Lawrence, slowly retiring before him into Fort St. George, which was reached on the 14th December.

One Lambert had for some time previous been sorely pressing the sepoy garrison which held the Tripassore fort. When Lally was at Chingleput he attacked the pettah of Poonamallee with two field-pieces and drove Ensign Crowley, who commanded, into the the fort with some loss. Lally when approaching Madras detached Lieutenant Colonel Murphy of the Irish Contingent, with 300 Europeans and two 12 pounders to reduce Poonamallee. Crowley refused to surrender. Murphy proceeded to batter the fort, but when night set in he had not damaged the walls, and had lost 20 of his men killed and wounded from the fire of the garrison.

The forces under Crowley were five companies of sepoys, two of which had formed the garrison of Tripassore. During the night they showed decided signs of panic, so Crowley under cover of the darkness, and knowing every inch of the ground, abandoned the fort and marched them into Madras, the garrison of which they increased by 500 men.

The defence of Madras was by unanimous consent entrusted to Mr. Pigot, the Governor, with Colonel Lawrence to advise. The forces at his disposal aggregated 1,800 Europeans, 2,200 sepoys, and 200 of the Nabob's Cavalry.

Lally sat down before the stronghold of the English with 2,700 Europeans, 300 cavalry, and 5,000 native infantry.

With this force he entered the Black Town unopposed, and the Europeans at once commenced an onslaught on the liquor shops, and were observed from the walls staggering about the streets in a state of intoxication. Lieutenant Colonel Draper, with 500 men, obtained leave to make a sally, Major Brereton supporting him with 100 men. At first he was completely successful, but some unaccountble hesitation in following him, as he led a charge to take four of the enemies'

guns, left him deserted by all but four of his men. The enemy 1758.
then plucked up courage, and the English were thrown into confusion, and retired to the fort having lost in killed and prisoners 200 men. The French loss was about the same, but it included the Comte d'Estaigne, a very able officer, and more important still to Lally, an active partizan. He was taken prisoner. On the 2nd January Lally's batteries were completed, and he opened fire from the north on the weakest part of Fort St. George. The defenders had hitherto practised great economy in expending ammunition, never firing unless they had something to fire at, or required to disturb the workmen in the enemies' trenches. Their sallies were made with equal judgment, and the damage caused by the fire of the breaching batteries was at once repaired, or neutralized by temporary protective works.

The mistake of leaving Chingleput in the rear was now apparent. Captain Preston, with Mahommed Isuf, made ample use of the force left there, by harassing the rear of the French and cutting off supplies from Pondicherry. In this way the French lost their only mortar, which was taken between Sadras and Covelong by a detach- 1759.
ment from Chingleput under Lieutenant Airy, who routed the 150 men who formed the convoy, but being unable to carry it away he destroyed it where it lay.

The utmost efforts of the French failed to rid the country of these flying columns, which were increased on February 7, by the arrival of Major Calliaud from Tanjore and the south. He then took command of the troops at St. Thomas' Mount, which were acting on the rear of the investing force, and which Lally had compared to flies, which, as soon as they are brushed off from one side, reappear on another.

Desultory attempts to remove this annoyance having failed, Lally sent against them 1,200 sepoys, 2,200 native cavalry, supplemented by a European force of 600 foot, and 300 horse. These were not long in finding Calliaud's force, which consisted of 2,500 sepoys, 2,200 native cavalry, 103 Europeans, and 10 English troopers. Calliaud's native cavalry at once made a ridiculous exhibition of itself, which went near to losing him the day. When they saw the enemy, they at once advanced, as Orme says, "scampering, shouting and flourishing their sabres," an effervescence which received a speedy quietus from the first discharge of the carbines of Lally's dragoons, which unhorsing four or five sent the remainder across the

1759. plain faster than they came. Calliaud, left alone with his ten English troopers, was forced into an enclosure, and the fight continued general till night set in. A namesake and relation of Lally, who commanded, fell back with his troops on the main body before Madras. Calliaud also, finding that his ammunition was on the very point of being exhausted, retired to Chingleput leaving his camp fires burning to deceive the enemy. Lally had been now nearly two months before Madras, and his situation was disheartening in the extreme. He had arrived there with provisions for a fortnight only, and his troops had, after these were consumed, lived, literally, from hand to mouth. The activity of the Chingleput garrison had closed the country in the rear. To add to this, among his troops there was discontent and want of that spirit which alone will carry a general to victory. For this he was solely responsible. He had brought it all on himself by commencing a great undertaking with inadequate resources. When he left Pondicherry his military chest contained only Rs. 94,000, the most of which had been advanced by himself and his officers. To the want of material resources, he had added a feeling of indignation and hatred against himself, owing to his domineering disposition, and his unjust estimate of the officers under him. Bussy, in especial, who, to some of the political genius of Dupleix, added much of the fighting capabilities of Clive, was constantly subjected to reproofs, insults, and insinuations, which, as they were contradicted by the unbiassed judgment of the force in general, recoiled on the head of the commander who inflicted them, in the shape of the loss of the confidence of his troops.

When therefore after a breach had been made, and Lally had convened a council of officers to determine on the assault, the officers unanimously asserted that, although it was in itself practicable, it was not accessible. Moreover, they warned Lally that in the present spirit of the troops, it would be dangerous to call on them to perform such a duty.

Just then the fleet under Admiral Pocock arrived in sight with reinforcements, and Lally without money or credit, with a native force suffering from desertion and the Europeans on the point of mutiny, saw that nothing but a precipitate retreat would save him; and after keeping up a hot fire during the night, retired in such haste, that 52 pieces of cannon and 150 barrels of gunpowder were found by the joyful English, when they sallied out next day to view the trenches from which they had suffered so much. In his haste, Lally

had forgotten to carry out his intention of committing Black Town 1759
to the flames.

Thus ended the siege of Madras, and with it arrived the turning point of French ascendency in the Carnatic.

The fort itself had not sustained much damage, but the buildings, at which a considerable portion of the French fire was at first directed, were mostly gutted.

The fort of Madras had before its capture by Labourdonnais been begun to be enlarged. The French during their occupation improved it, and formed the glacis. In the short period which had elapsed since its restoration to the British it had been nearly doubled in extent and greatly strengthened. In fact, little or nothing has been done to it since.

An incident of the siege is worthy of record, as a pleasant exception to the greed and turncoat deception generally displayed by the natives with whom the Europeans had most to do. On the night of the 2nd of January, the day Lally opened fire, some of the European ladies of the fort, who were willing to run the risk, were taken off by three Masula boats to Sadras, there to remain under Dutch protection till the conclusion of the siege. In the meantime the fort at Sadras had been surprised and taken by the French, who seized both boats and passengers. The former they sent back to Madras with military stores and 50 barrels of gunpowder consigned to Lally. One French soldier was placed in each boat. When they arrived off Madras it was early morning, and the soldiers were asleep in the bottom of the boats. The boatmen consulted. They threw water into the pans of the muskets, bound the soldiers securely hand and foot, and delivered up both them and the cargo to the Governor of Madras. Says Orme: "This uncommon instance of "fidelity and spirit in men who are deemed a mean and outcast "race, was rewarded and encouraged by paying them immediately "the full value of the gunpowder and stores." Does this spirit and fidelity still continue as a monopoly of the mean and the outcast?

Lally, with his army in rags and without food, or the means of buying it, took the road for Arcot, exacting supplies from the villages on the route, through the fear of his artillery and cavalry. Meantime Captain Calliaud encamped on the Choultry Plain, where the English began to collect a force to take the field. For it was evident that no time should be lost in following up by prompt action in the

1759. field the advantage gained by the successful defence of Madras. There was, however, much to do. Artificers were few, and means of carriage had to be provided, so the 6th of March arrived before everything was ready. The force then consisted of 1,156 Europeans, inclusive of artillery men, 7,000 native troops and about 2,000 cavalry. On the 15th March they had arrived at a choultry, distant seven miles from Conjeveram, into which Lally had thrown his troops on hearing of the movements of the English. He himself had gone off to Pondicherry with health seriously impaired, leaving Soupire in command with instructions not to risk a general engagement. Colonel Lawrence, after in vain trying to bring on a battle in the open plain, went back to Madras and resigned the command on the ground of physical infirmity and age. His resignation was accepted by the Government with great regret, and the invaluable services rendered by the veteran soldier were acknowledged with all the praises they deserved.

The command now devolved on the senior King's officer fit for duty, Major Brereton, with Major Calliaud in separate command of the Company's troops. These were both capable officers, but they were compelled to sit inactive before Conjeveram. Soupire adhered strictly to his instructions, and it was impossible to attack the French in that large struggling town with any hope of success, and, moreover, the hardships to the inhabitants would have been very great.

In the meantime, Preston at Chingleput detached Lieutenant Airy, with seven companies of sepoys, to surprise the Fort of Karanguli, which was reported to be held by a very weak French garrison. The unreliability of purely native forces was here clearly exemplified once more. From some unexplained cause, the sepoys when under the walls, wavered and fled, losing 25 men in their precipitate retreat.

Poonamallee and Tripassore were reoccupied. The Poligars, two of whom were noticed above, as having given much trouble just before the investment of Madras, had committed great havoc in the Tiruvallúr and Saidapet Taluqs, immediately Ensign Crowley's force was withdrawn from Poonamallee. They never expected such a turn in affairs as now took place,—the English stronger than ever, chasing before them the foes who had seemed certain, a couple of months before, to swallow them up. They now quaked in anticipation of the vengeance, which seemed certain to overtake them for their robberies and barbarities, committed on the helpless villagers during

the dark hours of the siege. The Government, however, determined 1759.
to try conciliation, and received the submission which the Poligars were not slow to render, exacting only a condition that they should place themselves and their forces at the disposal of the commanders of the two forts of Tripassore and Madras.

The Mahrattas had during the siege lain inactive near the Pass of Dámalchéri in the Eastern ghauts. Attempts had been made unsuccessfully by the English to purchase their assistance against the French at that juncture. Their leader, Gopál Rao, now put in a claim for 12 lacs of Rupees as compensation for expenses which he had incurred in *preparing* a force to assist the English, and he asserted that the presence of his troops in the Passes contributed chiefly to the raising of the siege.

The English agreed to pay him the money, if he would cut the French forces to pieces before they reached Pondicherry, a sarcasm to which he responded by breathing threatenings of ruining the Company's possesssions both on the east and west coasts. He did not yet comprehend the meaning of the independent attitude now assumed by a people, who, but shortly before had tremblingly paid the Mahratta demand, and he now forthwith went south and offered his services to Lally. The latter for once took the advice of Deleyrit, the Civil Governor of Pondicherry, and declined, with thanks and a small present, services which were more likely to damage the rich and extensive territory under the Pondicherry Goverument, than to hurt the English who possessed little country to invite Mahratta plunder.

Mahommed Alli, the Nabob, had come to Madras during the siege, but soon found it very uncomfortable, and the English were no less glad to get quit of him and the rabble who accompanied him, than he was to escape by ship to Negapatam, from whence he returned to his old quarters of Trichinopoly. There he now was, recovering from a fit of jaundice, brought on by his humiliations and reverses.

Let us return to Conjeveram. The French and English had lain there inactive for twenty-two days. The capture of the place was necessary to the English, for, unless the army remained where it was, those portions of the Saidapet, Tiruvallúr, and Conjeveram Taluqs which lay between it and Madras, would lapse again from English into French possession, or worse still, fall a prey to the atrocities of the robber chiefs of the country. On the other hand,

1759. the whole country to the south of the Pálár, including the rich Taluq of Madhurántakam, was in the hands of the French. Major Brereton therefore formed the prudent resolve of marching into the south, seizing on the forts, and, if possible, by inducing the French to follow him to force them to give battle; and at the least, he might be able to double back upon Conjeveram and occupy it in their absence.

The English accordingly quitted their camp at "*Paupa Braminy's*" choultry on the 1st April, without opposition from the French. On the 6th they took possession of the petta of Wandewash, in North Arcot, and began to throw up batteries against the fort. At the same time Captain Preston seized Uttiranmérúr, in order to keep the line of communication open between Wandewash and Chingleput.

Soupire was not sorry to see the English depart. He had no money, and his troops had exhausted the provisions. The treasury of Pondicherry was empty, and the revenues had been anticipated by mortgages during the siege of Madras. The army at Conjeveram had been living on the scanty revenue, which it was possible to collect from the country west of that place up to Arcot, or on the proceeds of loans raised in the camp itself. Soupire therefore only saw in the departure of the English an opportunity of moving his army to Arcot without discredit.

This he did, and delivered over the command at Conjeveram to our old friend Murzafa Beg, who, it may be remembered, took service, with the best of his troops, under Captain Preston, when Chingleput was strengthened before the siege of Madras. He very soon quarrelled with Preston about some arrears of pay, falsely claimed as due to his men, and deserted to the French. He now held the town with 300 sepoys and 100 horse which he quartered in the Great Siva Pagoda, the scene of so many fights, and which was to witness one fierce struggle more.

Brereton hearing that Soupire had retired, at once abandoned his attack on Wandewash, and marched by forced journeys to Conjeveram. Colonel Monson, with the advanced guard, reached the Pagoda on the evening of the 15th April, and determined to storm it next morning. During the night the troops threw up a small rampart at a chuttrum 200 yards from the great tower, on which they prepared to open fire next morning with two 12-pounders.

The tower, or gopuram, in question faces the west, and is one of the highest and finest in the South of India. At the period in question, the inner wooden doors, which close the gateway, were not in position. To protect it, an earthwork had been erected with old guns. Cannons had also been placed in position at the corners of the great walls, so as to make a cross-fire. Scaffoldings of bamboo had been erected, to enable the defenders to fire from the top of the great wall. By eight o'clock the earthwork in front of the gateway had been so much damaged by the fire of the 12-pounders, that an assault was ordered, which was led by Major Calliaud with the Grenadiers. The enemy possessed a large old cannon without a carriage. This was placed on logs of wood under the gateway. No sooner had the British troops jumped inside, over the remains of the earthwork, than this piece, which had been loaded with a treble charge of powder and rammed to the muzzle with musket bullets and scraps of iron, exploded with a noise and shock like a mine. At once eight men fell dead and ten wounded. Unfortunately the officers, in their ardour to reach the gateway, had outstripped their men, and the loss among them was as heavy as if a severe battle had been fought. Captains Stewart and Bannatyne, the hero of 100 engagements round about Karanguli and Uttiramérúr, Lieutenant Elliot and Ensign Hunter were killed, and Major Calliaud, Captain Vaughan and a Lieutenant and two Ensigns were wounded. A party posted in the angles of the tower now opened a cross-fire on the assaulting party, which stood for a while stunned by the shock, and things looked ominous indeed. But a great shout was now heard, and a party of sepoys led by Lieutenant Airy and Mahommed Isuf, who had climbed over the walls at the other side of the Pagoda, took the defenders in rear, who, placed between two fires, surrendered on the spot, obtaining that quarter which it must have required considerable self-restraint to accord to them. After a while, when the tumult had ceased, out came Murzafa Beg from a small shrine in which he had taken refuge, and delivered himself up to some sepoys who were passing. This sight overcame that faithful soldier Mahommed Isuf who then came up, and saying, "These are the terms to be kept with a traitor," struck him a blow with his sword, which almost severed his head from his body. 1759.

Thus was Conjeveram recovered. The British immediately proceeded to entrench themselves, for Lally was in full march against them. Hearing, however, that they had already occupied the place,

1759 he halted and sent forward the " partizan Lambert" with orders to post himself between Arcot and Conjeveram in order to prevent the cavalry of the British devastating the country. This step was unnecessary, since the latter had no intention of laying waste a tract of which they intended to take possession.

Lally himself, having exacted 40,000 Rupees from the rent of Kávéripák and 10,000 from Murtiz Alli of Vellore, now made his appearance and encamped at Bal Chetti's Choultry, about 5 miles from Conjeveram. Colonel Brereton having fallen sick, the command devolved on Colonel Monson, the next King's officer. Between Conjeveram and the French camp stretches a wide plain, to which Monson marched his troops, and made several attempts to bring on a general engagement. Lally was not confident of the temper of his troops and tried it gradually in several small skirmishes, the result of which persuaded him that his chances of success were hopeless. He therefore crossed the Pálár in the direction of Wandewash on the 16th of May, and threw garrisons into various parts, among others, Karanguli.

The English on their side put their troops into cantonments in Musarvákam, Conjeveram, Sríperamatúr, Chingleput, Tripassúr, and Poonamallee, thus holding the whole of the country north of the Pálár up to Pulicat.

Shortly before, Sadras had been restored by the French to the Dutch. The French army was in its usual state of chronic arrears of pay. Lally's personal unpopularity had caused his enemies to lose no opportunity of using every circumstance to his disadvantage. The men of his own European regiment—the " Regiment de Lally"—were made to believe that Lally was amassing a private fortune out of the funds set apart by the Government for the pay of the troops. They now mutinied. The petty officers alone remained firm, and a general defection was prevented only by the officers of the regiment raising the necessary money. This event showed the discipline of the whole army.

The Council at Madras determined to take advantage of Lally's difficulties, and gave orders for an advance of the force at Conjeveram against Wandewash. Brereton had recovered and resumed the command of the British army, which had been reinforced by fresh arrivals from home. 300 Europeans with the necessary siege equipment were also sent down by way of Chingleput.

At this junction the Presidency received news of reinforcements having reached Pondicherry also, and they decided to wait for authentic information as to their extent before finally ordering the advance on Wandewash, detaching in the meantime part of the force to Tripassúr to protect that part of the country against Bássálat Jung. Nothing, however, would stop Brereton, and the Presidency withdrew their orders in deference to his opinion of the brilliant success to be secured from an immediate advance on Wandewash. It will suffice for the present purpose to say that the expedition against Wandewash turned out a total failure. The night of the 29th September was fixed for the attack, but when the time came Major Gordon who was to lead one of the divisions was not to be found, and his cowardice caused the repulse of the others. Lally who was at Pondicherry was overjoyed, and 100 cannons were fired as if for a great victory. Brereton retired to Conjeveram. 1759.

Lally now deputed Bussy with a force to join Bássálat Jung, who was then hovering with his troops over the Carnatic. The plan was to enlist his active aid against the English by appointing him Nabob, and thus create a diversion in the north of the district. Bussy, with a small force, had no sooner set out from Arcot, the main body having retired to Wandewash after a fruitless attempt to engage the English, than the smouldering flame of mutiny again broke out. Some treasure had arrived by the French fleet at Pondicherry. The army was in a year's arrear of pay. The troops somehow got a hold of the notion that Lally had misappropriated the money to his own use. A regular secession followed. The army appointed generals from its own ranks, and declared its independence. Lally advanced 10,000 Pagodas out of his private means, and was assisted by the Council and some of the inhabitants, who sent even their plate to the mint. Viscount Fumel, who was deputed to treat with the insurgents, managed to procure their submission by a payment of six months' arrears of pay down, a promise of the balance within one month, and a general amnesty. The troops, who under Serjeant LaJoye, their Commander-in-Chief, had preserved admirable discipline, then returned to duty.

Bussy who had halted till he heard of the settlement of these difficulties at Wandewash, now made the same terms with his own troops, and set out again to join Bássálat Jung. But this individual required money—a subsidy of four lacs of rupees—and this was the only form of assistance which the French could not grant. Bussy

1759 therefore marched back again, bringing with him the Frenchmen who had been serving under Bássálat Jung.

Colonel Coote now arrived from England with 600 men of his own regiment, was appointed to the command at Madras, and at once proceeded to Conjeveram where the main body of the army was. He resolved to take advantage of the absence of a part of the French force, which had been sent to Trichinopoly, to make another attempt on Wandewash. Captain Preston was despatched with the men immediately under his orders to Chingleput, where he was to remain in readiness to march on Wandewash at the first summons, bringing with him two 18-pounders and a howitzer. Coote then made a feint on Arcot, and sent Brereton to attack Trivattúr in order to divert the attention of the enemy, who however penetrated his real design. Brereton arrived at Wandewash on the 26th November, stormed and took the pettah, and at once began to throw up batteries against the Fort, which was held by a Killadár, a powerful and wealthy relative of the late Chanda Sahib, aided by a French garrison.

Coote hearing of this success, proceeded to Wandewash. A practicable breach was soon made, and the fortress at last capitulated, just as he was about to storm it. He then hastened to reduce Karanguli before the French could collect reinforcements. Karanguli fort is 35 miles W. S. W. of Wandewash, and about 12 in a direct line south of Chingleput. It was a stone fort with four sides of about 1,500 yards having towers at the corners, the space in front of the main wall being protected by a parapeted faussebraye and a wet ditch. There was also a glacis at the north end, at which also was a gateway protected by towers. Coote's batteries opened on the 6th December, but the fort was well supplied not only with ten old guns belonging to its original armament, but also with nine guns brought by the French. The cannonade was kept up briskly on both sides. A practicable breach was made on the 7th, but the Commander, Colonel O'Kennelly, an Irishman of Lally's regiment, refused to surrender, and the firing went on till the 10th, when quite unexpectedly a flag of truce appeared, and a capitulation was agreed to, by which the French marched out of the fort with drums beating and colours flying. The native troops were disarmed and released. Coote was in fact forced to grant the terms requested, because when the flag of truce appeared he had ammunition for

only two hours more, and moreover the speedy capture of the fort was more important than any mere detail of terms of surrender.

On the 13th Coote marched back to Wandewash, and then on along the road towards Arcot, encamping at a village called Pápantángal, to wait for the enemy's troops.

In the meantime there was brisk competition between the French and English for the services of a body of Mahratta horse under Morari Rao. The payment of a sum of Rs. 20,000 down, while the English were haggling about terms, determined their leader in favour of the French, and almost immediately the whole of the country up to 20 miles from Madras was ravaged and desolated by these unrelenting hordes. Thousands and thousands of cattle were swept away from one neighbourhood, to be disposed of in another for 2 or 3 annas each. Their new owners, however, did not retain them long, for on a fresh incursion they were again driven away. The people soon began to find this out, and refused to buy, on which they were ruthlessly put to the sword, and their villages burnt. The survivors deserted their habitations and betook themselves to the rocks and the jungles, or sought refuge in the various forts—not a measure of grain appeared for sale, and Coote's troops, on the point of starvation, returned to the fort of Kávéripák and the neighbouring villages, while he went to Madras to concert measures with the Government. When Coote returned, he found that Lally and Bussy had joined their forces, and the year 1759 closed with a series of desultory skirmishes in the North Arcot district, the two main armies not being prepared for a regular engagement.

Inactivity also marked the opening of 1760. It found Lally and Coote bidding against each other for the services of 3,000 Mahrattas under Innis Khan. Both parties stopped at Rs. 60,000, but as the French offered ready money, whereas the English did not, the French army was augmented by the body of horse, and a band of foot who lived by plunder. These latter were known by the name of Pandarams, and always appeared in the track of the mounted body. 1760.

The two armies then marched slowly down the river Pálár on different sides. Coote did his best to keep a close watch on the enemy's movements by means of his cavalry. But his mounted Europeans were only 100 strong, and were required for camp duties, while the native horse were afraid of the Mahrattas. The duty was consequently inefficiently performed, and Coote was led to believe

1760. that he had only to fear a dash to recover Wandewash. Lally by a series of artistic manœuvres under pretext of exercising his battalions got behind him and had entered Conjeveram before Coote, who was twenty-one miles off, knew he was there. In point of fact the first intimation was received from Lieutenant Chisholm, who had been left with two companies of sepoys in charge of military stores and the hospital, both of which were located in the Great Pagoda. Coote at once set out for Conjeveram at the head of his cavalry, leaving orders for the army to follow, but he arrived sometime after Lally had departed.

Lally's idea was that Conjeveram was the English basis of supply, and that he would find in it large magazines of grain and provisions. In this he was mistaken for the fact was, that the country people had found that the English camp was a good market for their articles, and no difficulty being experienced in purchasing the supplies for each day, the necessity for laying in large stores did not exist. Lally had brought no cannon, so he had to leave the Pagoda alone, and confined himself to plundering the houses of the inhabitants. Chisholm, with his sepoys and every invalid who could manage to hold a musket, harassed him much by firing on the marauders from under cover of houses and walls, retiring whenever any serious effort was made to drive him out. When all was over, Lally retired with 2,000 bullocks laden with what Orme calls the " trumpery," spoiled from the houses of the poor townspeople.

A body of 1,000 Mahrattas were at this time plundering all the country about Vendalúr and Poonamallee, and began to reduce the camp of the English to great want, the French profiting in proportion. Cattle were sent for sale at the rate of seven for a rupee, and rice at half its proper value. Bussy, who although obnoxious to Lally was obliged to be consulted by the latter as to the future scope of operations, now gave the soundest, yet the most distasteful advice, which he could possibly tender to his superior. The grand mistake committed by Lally when, by dividing and weakening his forces, he lost Wandewash and Karanguli, was secretly acknowledged by himself, and had seriously affected his prestige with the army. This preyed on his mind, and he dreamt of nothing but the recovery of these places. Bussy showed him that he would repeat his former mistake if he now besieged Wandewash, having a powerful British force in his rear, and he advised him to sit still, devastate all the country from which that force now drew

its supplies, and thus force it by starvation, either to attack the French in a pitched battle at a disadvantage, or to retire under the walls of Madras, leaving Wandewash at the mercy of the French. But Lally would not wait, and he suspected Bussy of designs against his reputation. Taking 500 Europeans, half the European cavalry, 500 Mahrattas, and 1,000 sepoys with four cannons, he marched for Wandewash, leaving Bussy at Trivattúr to watch the English. 1760.

Coote from Conjeveram followed the next day (15th January) by a short cut, and on the 17th halted at Uttiranmérúr. The fort at this place was in ruins, but it afforded a certain amount of protection for the stores and baggages, which were accordingly left there.

In the meantime Lally, having failed to surprize the pettah of Wandewash, had opened fire upon it, taken it by storm, and then raised batteries against the fort itself.

Coote was detained in Uttiranmérúr by want of food. The English renter of the district had disposed of all the grain to French agents at Sadras, but the difficulty was eventually surmounted by shutting him up without allowing him to eat until the English troops had been fully supplied. Thus stimulated, his people brought enough for the whole army in a few hours.

Sending his heavy baggage to Karanguli for greater safety, Coote determined to march on Wandewash, Lally having further weakened his forces by the regular investment of the place. After communicating with Captain Sherlock who commanded the fort, Coote twice ineffectually offered battle in the open. He then marched towards and round the hill on which the fort stands, until he occupied a position by which one flank was covered by the fire of the fort and the other protected by difficult ground.

Lally seeing himself thus out-manœuvred, headed a charge of French cavalry against Coote's horse, which the natives perceiving immediately fled, leaving the eighty European horsemen to stand the shock. Lally had however forgotten the artillery, and just as he seemed on the point of swallowing up the English troopers, two field-pieces under Captain Baber were discharged at point blank range among his men, which threw them into so much confusion that they galloped off the field.

Lally on his return ordered up the Regiment of Lorraine, but this attack, resolving itself into a bayonet fight, led to the inevitable result. The French fled.

1761. One misfortune followed another, for a shot from the English side caused a tumbril in a dry tank to explode, putting a number of Lally's own men *hors de combat*. Brereton seized the opportunity, and after a sharp conflict with the remainder occupied the tank. Bussy, ever chivalrous, vainly tried to retrieve the fortunes of the day by heading a last desperate charge, but only 20 men would follow him. All was over. Bussy himself was taken prisoner, but was at once released on parole, and allowed to go to Pondicherry.

The loss of the English was 200 against 600 on the side of the French, and the French camp as it stood, including 24 pieces of cannon, fell into the hands of the conquerors. The total Europeans engaged were, according to Orme, 1,900 English and 2,250 French. Lally however gives them as 2,500 and 1,350, and Mill, as usual, pretends to believe the latter. In order to obtain credit for his version however, he should have accounted for a large body of Frenchmen who were most certainly under Lally's command very shortly before.

Coote's next design was against the forts of Chingleput and Arcot, but while waiting for baggage from Uttiranmérúr and stores from Chingleput, a large body of horse was despatched to the south to ravage the country between Allamparva and Pondicherry. This expedition was so successful, that almost the whole of the bullocks, carried off from the country north of the Pálár, were recovered and driven back again to the number of 8,000.

Chingleput and Arcot having surrendered, the French Settlement of Karikal in Tanjore was the next to fall. This accomplished (5th April), the English troops appeared before Pondicherry on the 1st of May. By this time the English forces and fleet had been much increased, while reinforcements were looked for from France, but in vain. The English troops were elated with their success. In Pondicherry all was mutual distrust and recrimination. It does not belong to this Manual to detail this famous siege; how Lally, by his activity and prudent use of his forces, delayed the investment of the place; how for several months he maintained the ordinary flow of provisions into the town; how by a judicious night attack on the 4th of September he failed to destroy the English force, only owing to the delay of one of his divisions; how Coote being superseded by Monson, an attempt to storm the few redoubts in the boundary fence which surrounded the town was a partial failure, owing to Major R. Gordon being again invisible when most wanted; how Monson

being wounded this same Gordon succeeded to the command, in 1761.
which he was not slow to add incompetence to cowardice by exposing the army to night attack; how Coote was again sent for from Madras, and how with that spirit of true nobility which ever characterised him he returned; how a cyclone arose on the 30th December, destroyed a large number of the English fleet which was blockading Pondicherry by sea, and inundated the country, sweeping away batteries, and blowing tents into tatters; and finally how on the 11th January 1761 the place surrendered to Coote, who granted security for the persons, property and religion of the inhabitants. The history of that stirring episode inthe great struggle between the two nations, tempting though it be, must be passed by. Suffice it to say, that the fortifications of Pondicherry were razed to the ground according to the orders of the Company, in retaliation for the destruction of Fort St. David, which had been followed by instructions from Lally, that the English maritime possessions were to be treated in like manner.

The reduction of Ginjee, Thiagar, and Mahé followed, and nothing was left of the French empire in India except the mere trading factories at Calicut and Surat.

Lally returned to France, where he soon after fell a victim to the national vanity. After making every allowance for the difficulties of various kinds with which he had to struggle—not the least trying of which had their origin within himself, as pointed out above,—his claims to statesmanship must be admitted to be beneath contempt; while his military operations hardly raised him above the level of an ordinary regimental officer, in which sphere alone it must be remembered his European reputation had been won. The radical error of leaving Chingleput in his rear, strongly garrisoned by the enemy as it was, while he proceeded to lay regular siege to a strong fortress like Madras, with a treasury nearly empty and impossible to replenish, with defection among his troops and bad feeling among their officers, instead of making a bold attack on it immediately after the dispiriting failure of Draper Lally—that radical error, together with the equally grave blunder which led to the fall of Karanguli and Wandewash, followed by the wrong-headed obstinacy which led him, in the face of Bussy's advice, to neglect all sound rules of warfare, and induced his crushing defeat at the battle of Wandewash—all these things leave little room for surprise that, within two short years, the apparently strong foundation of supremacy in the

south, upon which the ambition of Dupleix, who laid it, had reared the magnificent conception of French empire in India, should have crumbled away in Lally's hands, never to revive.

The peace of the Chingleput district remained unbroken for the next eight years. Hyder Alli, its future disturber, having contracted a very favorable alliance with Lally during the French distresses, had by his lieutenant and brother-in-law, Mukhdun Sahib, in
1760. 1760 reduced the Baramahal, a tract comprising part of the present Salem district, and so called, from the twelve forts placed on as many hills, which it possessed, as well as the Anikul fort and district. His road was therefore unimpeded to the Carnatic, which it was henceforward the object of his ambition to reduce, and add to his fast-increasing dominions. But the execution of this project was perforce kept in abeyance by intrigues against him in the palace of the titular Rájá of Mysore, by conflicts with the Mahrattas and the Soubadar of the Deccan in which he was not successful, by conquests in the Gooty, Bednore, and other tracts, and by a campaign in Malabar. During most of this period the Government of Fort St. George looked on, at first, with comparative unconcern, viewing Hyder Alli in the light of an adventurer, whose career like those of many others, was not likely to be a long one, and in any case did not much concern British interests.

1767. In 1767, however, after constant vacillation, they concluded a treaty with the Nizam for the invasion of Mysore, the British forces to unite with the Nizam's on the Northern frontier of that province. This sudden change of policy was principally induced by the open espousal by Hyder Alli of the claim of Maphuze Khan, elder brother of Mahommed Alli, to the Nabobship of the Carnatic.

The forces united only to prove the utter madness of the scheme; for the Nizam was, like the Mahrattas, bribed to side with Hyder, for whom he presently openly declared, thus leaving the British commander, Colonel Joseph Smith, to return to his own territory as best he might. He was able to seize the Pass of Chengama, 14 miles west of Tirunámalei in South Arcot, which he held stoutly against overwhelming odds, retreating to the latter place, whence, reinforced, he eventually sallied to inflict on the united forces a most complete defeat near the town. The Nizam and Hyder retired during the monsoon to the Baramahal, mutually disgusted one with the other.

Tippoo, Hyder's son, then only 17 years old, had been sent, under the guidance of Gházu Khan, a faithful partizan, to ravage the country round Madras. He accordingly advanced to the Choultry Plain, pillaged St. Thomé and the neighbouring villages, and plundered the country houses of the Members of Council at the Mount. The Government were powerless. They wrote home thus: "The continual reinforcements we had sent to camp had reduced our garrison so low, we were obliged to confine our attention entirely to the preservation of the Fort and the Black Town, for which purpose it was necessary to arm all the Company's Civil Servants, the European inhabitants, Armenians and Portuguese." They also begged for reinforcements from home.

Although Hyder took the field again during the monsoon, nothing of note happened, and no operations took place in the district during 1768, which was memorable for the defection of the Nizam, who in February concluded a treaty with the British, and marched away to his own dominions. Towards the end of the year, however, Hyder again entered the Baramahal and Carnatic, and reduced every place which had been wrested from him. The Presidency was alarmed, and opened negotiations which fell through; and Hyder, after decoying Colonel Smith to a distance of 140 miles south of Madras, despatched the bulk of his army inland by the Átúr Pass, himself took 6,000 horse and 200 foot, all picked men, and eluding Smith's vigilance, after marching 130 miles in three days and a half, took up his quarters at the Little Mount, 5 miles from Madras. The Government at his request, sent out Mr. Du Pré to make terms, and the result was a most humiliating treaty, by which an offensive and defensive alliance was concluded. All prisoners and places taken duing the war were to be given up, including a number of the relatives of Chanda Sahib and the former Nabob, who were prisoners in the hands of Mahommed Alli. This war, which had been provoked entirely by the Council of Fort St. George in breach of the orders and policy of the Court of Directors, thus ended in shame, and a large increase to the debt of the Company. 1768.

In March 1778 war again broke out between England and France, and, by the middle of October, Pondicherry and every other French possession in India, except Mahé, had fallen into the hands of the British. This success brought very serious consequences in its train, for a number of French adventurers were thus let loose on the native Courts, who did not fail to fan the flame of secret 1778.

hatred against the Company, which its extended acquisitions in all three Presidencies had raised in the breasts of the native rulers, who, besides, had each some particular grievance to urge against its officers.

The Mahrattas, the Nizam, and Hyder were all smarting under real and fancied wrongs, and the last-named adjusted at Séringapatam the details of a confederacy, the object of which was to drive the English out of India. Under the arrangement then concluded the Mahrattas were to overwhelm the Presidencies of Bengal and Bombay, the Nizam was to invade the Northern Circars, while Hyder was to attack Madras. There is no doubt that, influenced by the intrigues of the Nabob Mahommed Alli, a native of the very worst and most unreliable type, and in whose character it is impossible to discover a single good quality, the Government of Madras had repeatedly broken the treaty of 1769, by refusing to assist Hyder against the Mahrattas, although he, on his part, was open and frank in disclosing overtures made to him by the Mahrattas to subvert the British power, and in warning them that if he received no assistance at Madras, he must seek a French alliance.

In 1775 he was actually forced into such an alliance, and he received military stores and munitions of war of all sorts, through the French port of Mahé on the western coast. When, therefore, in
1779. spite of his protests, this place was taken in 1779, his rage and resentment can well be understood.

Sir Thomas Rumbold, the Governor of Madras, resorted to the curious expedient of deputing the Rev. Mr. Swartz, the well known Tanjore Missionary, to sound Hyder as to whether he would listen to peaceful proposals. Hyder seems to have been, as usual, plain and frank with Swartz, to whom he said in parting, "If they (the English) offer me the hand of peace and concord, I shall not withdraw mine."

But at the very time that it was making these pacific overtures, the Government of Madras despatched a force to assist Basálat Jung of Adoni against Hyder, and it is not wonderful that, when Mr.
1780. Gray was sent as envoy in 1780, he found Hyder's patience exhausted, and reported that he had been "treated as a spy rather than an ambassador." He was glad to escape from Mysore without even seeing Hyder.

The restoration of Guntúr, and the dismissal of Sir Thomas Rumbold and two Councillors, and other measures by the Court of

Directors, had the effect of appeasing the Nizam and detaching him from the confederacy in 1781. Hyder's decision however was taken, and as Burke said, he had "resolved in the gloomy recesses of a mind capacious of such things, to leave the whole Carnatic an everlasting monument of his vengeance."

His army, when he moved from his capital in June 1780, was composed of 90,000 effectives, 28,000 of whom were cavalry. He at first moved slowly, taking piecemeal, either by force or intrigue, all the Nabob's forts in the Carnatic. It was therefore the 21st August before he invested Arcot. He determined to interpose a desert between him and his enemies, and the whole country from Pulicat as far south as Pondicherry, marked by a line to the west between 30 and 50 miles from the sea, was given up to fire and sword. A similar zone, thirteen miles on every side, was drawn round Vellore. 1780

Burke, in his speech on the Nabob of Arcot's debts, thus describes this frightful episode: —

"He became at length so confident of his force, so collected in his might, that he made no secret whatsoever of his dreadful resolution. Having terminated his disputes with every enemy and with every rival, who buried their mutual animosities in their common detestation, he drew, from every quarter, whatever a savage ferocity could add to his new rudiments in the art of destruction, and compounding all the materials of fury, havoc, and desolation, into one black cloud, he hung for a while on the declivities of the mountains. Whilst the authors of all these evils were idly and stupidly gazing on this increasing meteor, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Carnatic. Then ensued a scene of woe, the like of which no eye had seen, no heart conceived, and which no tongue can adequately tell. All the horrors of war, before known or heard of, were mercy to that new havoc. A storm of universal fire blasted every field, consumed every house, destroyed every temple. The miserable inhabitants, fleeing from their flaming villages, in part were slaughtered, others without regard to sex, to age, to the respect of rank or sacredness of function—fathers torn from children, husbands from wives—enveloped in a whirlwind of cavalry, and amidst the goading spears of drivers and the trampling of pursuing horses were swept into captivity in an unknown and hostile land. Those

who were able to evade this tempest, fled to the walled cities; but escaping from fire, sword, and exile, they fell into the jaws of famine."

Black columns of smoke were seen from St. Thomas' Mount, on all sides, before any step whatever was taken to oppose the invader. Colonel Baillie, then commanding in Guntúr, Colonel Brathwaite in Pondicherry, and Colonel Cosby in Trichinopoly, were ordered immediately to converge on the Presidency with their forces. The Commander-in-Chief was Sir Hector Munro, but it was at first proposed to give the command to Lord Macleod, a King's officer recently arrived from home with his regiment. The object of this was to retain the Chief at the Council table, where his vote was necessary to the Governor's majority. Lord Macleod proposed Madras as the point of concentration for the forces. Sir Hector was for Conjeveram, and, rather than give way on the question, he took the command himself, his absence being neutralised by the arbitrary appointment of an additional Councillor sure always to vote with the Governor.

On the 24th August, before Sir Hector Munro made his first march from the Mount towards Conjeveram, 42 miles distant, Colonel Baillie had arrived at Gummadipundi, 25 miles north of Madras. The Chief had 5,209 and Baillie 2,813 men. United, the force, which was composed of a large proportion of European troops, would have amounted to a formidable column of 8,022 men. The Chief however marched on, sending orders to Baillie to join him at Conjeveram, by way of Tripassúr and Perambákam, a march of over 50 miles.

Hyder, whose spies kept him informed of every thing, at once determined to avail himself of this initial error. He therefore moved off from Arcot suddenly, and took up an entrenched position at Musarvákam, a village about 6 miles west of Conjeveram.

On the 25th August, Colonel Baillie arrived on the north bank of the Cortelliar nearly opposite Perambákam, which lies about 14 miles to the north-west of Conjeveram. The river in question was then dry, but is one apt to rise suddenly if rain falls in the mountains. This it did the same night, and the British force was thus detained on the north bank until the 4th September, when it crossed, to find Tippu with a picked force of 6,000 horse, 5,000 foot, six heavy guns, and a large contingent of Irregulars, preparing for the attack. Colonel Baillie seeing this, took up ground at Perambákam, and an indeci-

sive engagement, which lasted three hours, took place on the 6th, the result of which was that the British Commander wrote to Sir Hector at Conjeveram, asking him to march to his aid, while Tippu sent to his father for reinforcements, without which, he said, he could not succeed.

On the day on which this action was fought Hyder had moved from his entrenched camp, so as to command the road by which such a junction must be effected. Sir Hector on the contrary remained inactive at Conjeveram during the 6th, 7th and 8th. Eventually he detached Colonel Fletcher with the flank companies of his army, consisting of two companies of the 73rd foot (Highlanders), two companies of European Grenadiers, and two of sepoy marksmen, to reinforce Colonel Baillie. This movement, which involved the additional blunder of further dividing his forces, succeeded better than it deserved, for, although the guides who were to take him to Perambákam, were in Hyder's pay, Colonel Fletcher succeeded in reaching that place by suddenly ordering them to go by an unfrequented route, and Colonel Baillie was able to start from Perambákam during the night of the 9th with an augmented detachment of 3,720 men.

For the first five or six miles the opposition offered by the enemy was by harassing him with rockets and Irregulars, but it soon became more serious. Discipline and steadiness however prevailed, and the attacks of the enemy, who had availed themselves of every nullah and channel to throw up temporary works, were invariably repulsed. The force might yet, in spite of all, have reached Conjeveram had not Baillie, regardless of Fletcher's warnings, taken the fatal resolution to halt for the night. The morning of the 10th brought the dire result, for Hyder's whole army was seen advancing under a distant cannonade. The British force now found itself in a defile studded with palmirah trees, and under the full force of a cross-fire poured into it from 50 guns. For a time the 10 cannons of the detachment replied with some effect, but the blowing up of two tumbrils of gunpowder in the middle of the hollow square into which it was formed caused such a panic, that, with most of his Europeans, like himself, wounded, Colonel Baillie saw farther resistance hopeless, and after forming the miserable remnant of his men into a square on a slight eminence, and from thence repelling thirteen attacks made by the enemy during another hour and a half, went forward waving his handkerchief to ask for

quarter. He was taken prisoner, but before orders could be issued by Hyder some shots fired in panic by the sepoys, gave Hyder's young soldiers the excuse for rushing upon the wreck of the British force and committing the most barbarous atrocities, which are thus described by Wilks:—"They amused themselves with fleshing their swords, and exhibiting their skill on men already most inhumanly mangled, on the sick and wounded in the dhoolies, and even on women and children."

The few who escaped were saved by French officers in Hyder's service, especially M. Pimorin and M. Lally, brother of the besieger of Madras, but the fate for which they were reserved was to languish and die in confinement at Seringapatam.

In the meantime Sir Hector hearing the sound of the cannonade, had advanced till within two miles of Pullallúr, where this disaster took place; but, according to his own statement, he returned to Conjeveram on its sudden cessation, as he made up his mind that Baillie must have succeeded in driving off the enemies' forces, and would therefore be able to reach Conjeveram without his assistance.

This was by much the greatest disaster that had ever befallen the British arms in India. Sir Hector Munro, panic-stricken, after throwing his guns and heavy baggage into the large tank of the Siva Pagoda, retreated during the night of the 11th to Chingleput, being harassed all the way by the enemy's cavalry, and losing much of his remaining baggage.

At Chingleput, as at Conjeveram, he found none of those stores which the Nabob had promised to supply in abundance, but he was joined by Colonel Cosby and an important detachment. After hesitating whether to take ship from Sadras and so reach Fort St. George by sea, he finally determined to march through St. Thomas' Mount, which he reached without serious misadventure, although his retreat was followed by swarms of irregular horse. He finally entrenched himself on the banks of the Adyar river.

Hyder returned to Musarvákam, which he called his "fortunate encampment," but quitted it on the 19th September to take Arcot, which had been partially fortified in the meantime by the Nabob. This he did by assault after six weeks' siege.

The Governor-General removed Mr. Whitehill, the incompetent Governor of Madras, and appointed Mr. Smith, the Senior Councillor, in his room, and sent down Sir Eyre Coote to take command of the

troops. This energetic action, in the face of a panic which threatened to endanger the existence of the Company in the south, was followed by good results.

Besides strongholds elsewhere, Hyder had taken Karanguli, and Chingleput was also invested. Sir Eyre was not able, owing to want of transport, the result of the devastation of the country by the enemy's horse, to take the field until the 17th January 1781. Two 1781
days afterwards he relieved Chingleput. The works of Karanguli fort had been improved by Hyder, but on the 20th Captain Davis was despatched with 1,000 men to retake it. Although the information, that the enemy were evacuating it, turned out to be false, Captain Davis' orders to reduce it were peremptory, and after blowing open the gates, he captured the place, though not without considerable loss. The large store of provisions found in it was a valuable acquisition, but the chief gain was the improved tone which this success infused into the army, which regarded it as the first instalment of a tide of better fortune.

Sir Eyre Coote's operations during the next six months were in South Arcot, and included the relief of Wandewash, and the victory over Hyder at Porto Novo on the 1st July 1781.

Hearing that Tippu, who was commanding a separate force before Wandewash, had suddenly decamped, and correctly surmising that his intention was to intercept reinforcements then on their way from Bengal in the same way as he had cut off Colonel Baillie, Sir Eyre hurried up the coast through Chingleput and the Mount in order to circumvent him. Tippu prepared ambuscades and erected works to arrest his progress on the road between Madras and Nellore, to the west of the Pulicat Lake. He forgot that, although it is broken by inlets which connect the lagoons with the sea, it was possible to march up the coast as the inlets could be forded, and he thus allowed Sir Eyre to slip past him on the other side of the Pulicat Lake unobserved, and effect a junction with the forces from the north, which added nearly one-third to the strength of his army.

The British commander then marched to reduce Tripassúr, 33 miles from Madras on the road to Arcot. He used Poonamallee, which had been already retaken, as a basis for supplies. He appeared before it on the 19th August, and on the 22nd was preparing to storm a breach which had been made, when offers of capitulation *on terms* were made. A refusal had already been given, when the

1781. army of Hyder was discovered in full march to its relief. Not a moment was lost. The storming party was ordered to advance, and were actually leaving the trenches when the place surrendered, and Hyder drew off.

It should have been mentioned that he had in the interval re-established himself in his lucky camp at Musarvákam. In pursuance of the superstitious feeling which led him to return there, he now determined to try conclusions with Sir Eyre Coote in a battle at Pullallúr, on the same ground which had witnessed his great success the year before. He also chose the same Mahommedan date, the 11th of the month Ramzan, which this year, however, really corresponded with the 31st of August. His astrologers predicted for him a complete victory, and he on his part left nothing undone, by study of the ground and temporary works, to make failure impossible. The British left Tripassúr on the 26th August, and arrived at Perambákam on the same day. About 9 A. M. on the 27th, the advanced guard found themselves occupying the same ground as that on which Colonel Baillie made his fatal halt on the night of the 9th September 1780. The enemy was soon seen advancing in front and on both flanks. The fight continued for several hours, at the end of which Sir Eyre Coote, by seizing the village of Pullallúr with his first line, turned the enemy's left flank, a success which he followed up by rolling back Hyder's right flank with his second line, thus forcing him to retreat. The British encamped that night on the ground abandoned by the Mysore troops. The latter, however, claimed it as a drawn battle. The British force of 11,000 men had but 421 casualties. The enemy lost 2,000 out of a total force of 80,000. The following inscription is taken from a tomb still standing on the field of battle :—

"Sacred to the memory of Capiain James Hislop, who was killed by a cannon ball from the enemy near this spot, in the field of battle,

27th August, 1781,

while serving as Aide-de-Camp to Lieutenant-General Sir Eyre Coote, K. C. B., Commander-in-Chief. His professional abilities and private virtues were felt and acknowledged by all his contemporaries.

Sacred to the memory of Lieutenant-Colonel George Brown, when Lieutenant of Grenadiers in Draper's Regiment, he lost his right arm on the storm of Conjeveram Pagoda, occupied by the French,

on the 16th April 1759, and fell in a general action fought in the field, between the English forces and the troops of Hyder Alli Kan Bahadur, on the 27th August 1781, esteemed by every rank a gallant soldier, an able officer, and an honest man."

Sir Eyre Coote, disgusted by such successes being rendered barren of results, owing to the want of supplies preventing their being followed up, now went down to Madras determined to resign. From this he was dissuaded by the Governor, Lord Macartney, who induced him to try again. The result was the victory of Sholinghar in North Arcot, and the temporary relief of Arcot. The energy of the British forces continued to be crippled by want of provisions, which sometimes amounted to actual starvation, and the army returned by way of Tripassúr which it relieved from a siege, and then went into cantonments near Madras at the end of November, a large portion of the camp followers and many of the troops having died of starvation, or been drowned in the swollen streams.

In January following (1782) Vellore had again to be revictualled, and Sir Eyre Coote, although about to resign and suffering from ill health, determined to undertake its relief in person. When with the army a little beyond Tripassúr his servants found him on the 5th in his tent, insensible from an attack of apoplexy. The Madras Government, alive to the great risk which his life was running, urged his being sent down to the Presidency. Their astonishment was great when they heard that he had started on the following day in a palanquin for Vellore, which he relieved on the 9th, and it was increased when they saw him return safe to Madras soon after, Hyder having been afraid to risk a battle. 1782.

There now ensued an open rupture, which had been for a long time brewing, between Sir Eyre Coote and Lord Macartney, arising from alleged interference with his authority as Commander-in-Chief not only of Madras, but of all India. The correspondence which followed was characterised by much irritating personality and insinuation, and the want of cordiality which ensued contributed not a little to the ill-success which attended Sir Eyre Coote's operations in South and North Arcot in the middle of the year.

The remainder of the year was barren of events. Hyder's attention was turned chiefly to the campaign in Malabar, the conduct of which had been entrusted to Tippu. He had for some time been in failing health, but the news of his death from carbuncle at Vellore

on the 7th December 1782 came upon all parties as a surprise. It was at first kept a profound secret by his ministers, Purniya and Kishan Rao, in order to give Tippu time to come up and assume the sovereignty, but the fact leaked out in various ways and came to the ears of the Madras Government. They urged upon the new Commander-in-Chief, General Stewart, to take advantage of the confusion which an attack on the Mysore camp would cause, but he in the most unaccountable way refused, probably in feeble imitation of his predecessor's resistance to, what he deemed, dictation.

A great mistake was made about this time in the demolition of the fortifications of Karanguli, although, like Negapatam and Wandewash, which shared the same fate, the place would have been useful as a basis for any future operations, offensive or defensive, which might be necessary.

The farther events of the war, carried on between the British on one side, and the French and Tippu on the other, do not immediately concern Chingleput. Suffice it to say, that peace was concluded on terms not creditable to the former on the 7th March 1784.

1784.

With the farther wars, which soon after broke out with Tippu, and which ended in his defeat and death at Seringapatam in 1799, we have nothing to do. The district was not directly affected by them, and was not the theatre of any of the operations. The battle of Pullallúr in 1781 was the last military event which it witnessed.

1795. The Nawab Wallah Jah (Mahommed Alli) died in 1795. His mantle of deception, treachery, and intrigue descended, along with his sovereignty, to his son Rundat-al-Omrah, who reigned till 1801. Meanwhile the treasonable connection of these two with Tippu having been proved, (the historian Mill notwithstanding), the nephew of the last-named Nawab was allowed to succeed, by the now predominant Company, only on the condition of ceding the whole Carnatic. One-fifth of the revenues was reserved "for the maintenance of the Nawab and for the support of his dignity." Lord Dalhousie brushed away the last semblance of sovereignty in 1855 by abolishing the Musnud. "The Prince of Arcot" is the style and title of the representative of the family. He is an ordinary political pensioner.

1801.

1855.

Even the throes of the great mutiny of 1857-58 were unfelt in the Chingleput District. The transfer of the Government from the Com-

pany to the Crown of England, which followed that revolt is the only important political event which has marked its history during a period of nearly one hundred years.

CHAPTER V.

REVENUE ADMINISTRATIONS AND LAND TENURES.

THE revenue history of the district divides itself into three periods, coincident with the epochs of the three nationalities which have held sway in it—

1. The Hindu Period.
2. The Mahommedan.
3. The English.

THE HINDU PERIOD.

On the principle *laudare tempora acta,* and partly no doubt of receiving the rules laid down in theoretical treatises as guides to the actual practise of the Hindu sovereigns, it has been the fashion to regard their administration as mild and benignant. Accordingly, we find even the Board of Revenue in 1818 assuming that under the Hindu sovereigns the land tax was light, and accusing the Mahommedans of having converted what was till their time a tax merely, into a land rent.

The fact is that very little indeed is known regarding the Revenue administration in the far off days of the Chola kings, and nearly as little of the principles on which the Vijiyanagar Ráyals collected their revenues.

If we could only believe that the laws of Menu were at any time strictly obeyed, happy indeed must have been the cultivator, and far-seeing and beneficent the prince. Menu laid down, as the king's ordinary share, $\frac{1}{6}$ of the produce in kind. This might be raised to $\frac{1}{4}$ (some think $\frac{1}{3}$) on occasions of great necessity. Menu lived about 880 B. C. Somewhere about the year 1336 A. D., Madhavachari, the minister and priestly adviser of the kings of the new dynasty established at Vijiyanagar, wrote a treatise called Vidiyáraniya Smriti, in which the ruler who may exact more than the sixth is unceremoniously consigned to the place of eternal punishment (Nareka).

According to this arrangement the produce was to be divided as follows:—

For expenses of agriculture and maintenance of farmers... $\frac{1}{2}$
The Sovereign and the Proprietor ... ... $\frac{1}{2}$

Taking 30 as the total number of parts, the latter $\frac{1}{2}$ was divided as follows:—

To the Sovereign $\frac{1}{6} = 5$
,, ,, Brahmins $\frac{1}{30} = 1\frac{1}{2}$
,, ,, Gods $\frac{1}{30} = 1$
Proprietor's share $\frac{1}{4} = 7\frac{1}{2}$
15

There is, however, no proof that these proportions were ever observed in practise, and few will deny that Sir Thomas Munro had reason on his side, when he assailed the position taken up by the Board. It is to be remarked that his experience had been principally obtained in Bellary, a tract where, owing to its position, we would be entitled to expect to find traces, at least, of the practical working of Madhavachari's beneficent ideas. Sir Thomas Munro thus treats of the two salient features of the revenue administration of the Hindu period, namely, common holdings and payment of the Government dues in kind:—

"The common tenure is well suited to a country whose Mirassidar "ryots are poor, and where Government looks always to its present "wants, and little to futurity; because as the village community is "bound to make good all deficiencies of its members, and to cul- "tivate and pay the rent of all the arable land for which there is "water, Government by this means draws as much revenue as is "possible under its then actual condition.

"The system of paying in kind a share of the produce as Govern- "ment rent is also well adapted to the same state of things, because "Government is always sure of obtaining half the produce, or what- "ever its share may be, from the ryot, whether the crop be scanty "or abundant, and because the ryot is also sure of not being called "on for rent, when the crop has entirely failed and he is perhaps un- "able to pay. Such a system is better calculated to save the ryot "from being oppressed by demands which he cannot pay, than to "enable him to become wealthy. This protection to the ryot from "the payment of revenue in a season of calamity, is the only advan-

"tage which appears to belong to the system; but it is an advantage "which could be necessary only under a rigid system, and would not "be wanted under a more liberal one of assessment. The very exist- "ence of such a system in Arcot and other districts, where it is "most prevalent, is a proof that, however light Indian revenue may "be in the theories of Indian writers, in practice it has always been "heavy. Had the public assessment, as pretended, ever been as in "the books of their sages, only a sixth or a fifth, or even only a "fourth of the gross produce, the payment of a fixed share in kind, "and all the expensive machinery requisite for its supervision, "never could have been wanted. The simple plan of a money as- "sessment might have been at once resorted to, in the full confidence "that the revenue would every year, in good or bad seasons, be "easily and punctually paid. No person who knows anything "of Indian revenues can believe that the ryot, if his fixed assessment "were only a fifth or a fourth of the gross produce, would not every "year, whether the season were good or bad, pay it without difficulty; "and not only do this, but prosper under it beyond what he has "ever done at any former period. Had such a moderate assessment "ever been established it would undoubtedly have been paid in "money, because there would have been no reason for continuing "the expensive process of making collections in kind. It was "because the assessment was not moderate that assessments in kind "were introduced or continued."

Thus speaks Sir Thomas Munro. Very probably the theoretical share would have been sufficient for the support of the Ráj in the event of every available foot of cultivable land being under the plough. But the unsettled state of the country, the perpetual wars, together with those famines which seem inevitable in India and before which the improvident and short-sighted Government of former days stood powerless, rendered impossible the cultivation of anything like the whole of the large area which would amply repay even the most careless and desultory efforts of the farmer. The Hindu Governments, whose almost sole source of income was the land revenue, were therefore compelled to levy from the contracted area under cultivation that income which should under a more prosperous state of things, have been gathered from a fully culti- vated country. Hence we find that in every Hindu kingdom, whether under Mahommedan influence or not, from Orissa to Cape Comorin, one-half of the gross produce was the normal share of the

king in those times, preceding the first settlement of the English, of which we have reliable accounts. This was the average between two-fifths and three-fifths, the extremes of leniency and exaction.

It is unnecessary at present to go into the question as to whether this assessment was by way of land tax or of rent. The subject of the land tenure of the district will be considered further on, when the foremost point as to whether the proprietary right in the soil rested with the Government or with the Mirassidar, landholder, farmer, or ryot, let him be called by what name he may, will be discussed in all its bearings.

The machinery for the collection of the Government share and general revenue administration was very simple. There was first the Viceroy, styled in Chola days Arasu, Rájá, or Perumal, and in after times Nayukan, "Naick." Under him each "*Kóttam,*" or division, was intrusted to a responsible officer, while the *nádu* or subdivision of villages was managed by an officer called Náddán, a name derived from that of his charge. The affairs of each village on the contrary were under the direction of a council or syndicate formed of the principal shareholders.

In this last respect there is a marked distinction between the village, as treated of in Menu's Digest, which is the standard type, it is believed, everywhere in India with the exception of the ancient tract of Tondeimandalam. Menu provides for a lord of each village, in his scheme of administration. Here, however, there never has been any such officer, the affairs of the village, both internal and those involving transactions with the Government and its officers, were from the most ancient times managed by a council. The village therefore formed a close republic or township, the whole property in which was corporate—none of the land, except the nattam or, house-ground and garden, being distinctively the private property of any one inhabitant.

Proofs of this assertion, if such were needed, crowd on the enquirer at every turn. Take one of the most prominent. Land which for the time being might form the portion cultivated by a shareholder, could not be sold to an outsider by him. It could not even be transferred from one shareholder to another without the consent of all.

No one could even dispose of his interest, or share, in the village without the consent of his coparceners, who retained an indefeasible right of preëmption.

The Hindu Rájás therefore living, as the Cholans did, at Conjeveram, Combaconum, or Tanjore, or holding court like the Vijiyanagar Rájás at first in the Ceded Districts and during their decline at Chandragiri and Chingleput, received from their Viceroy the *nett* revenues of the tracts under their rule. The latter again through the local officers settled with each village as a whole for the Government share of the produce due.

The village or township then, and not the individual ryot, was the Hindu revenue unit.

With one or two qualifications, to be noted further down, the following extract from Wilks' Mysore is as lifelike a description of the ancient Indian village with reference to the administration as is to be found anywhere :—

"Every Indian village is, and appears always to have been, in "fact, a separate community or republic; and exhibits a living "picture of that state of things which theorists have imagined in "the earlier stages of civilization, when men have assembled in "communities for the purpose of reciprocally administering to "each other's wants: 1. The Goud, Potail, Muccuddim, or "Mundil (as he is named in different languages) is the Judge "and Magistrate; 2. The Kurnam, Shanboag, or Putwaree "in the register; 3. The Taliary or Sthalwar; and 4. The "Totie are severally the watchmen of the village and of the "crops; 5. The Neerguntie distributes the water of the streams "or reservoirs in just proportion to the several fields; 6. The "Jotishee, or Joshee, or astrologer, performs the essential ser-"vice of announcing the seasons of seed-time and harvest, and "the imaginary benefit of unfolding the lucky or unlucky days and "hours for all the operations of farming; 7. The smith; and 8. Car-"penter frames the rude instruments of husbandry, and the "ruder dwelling of the farmer; 9. The potter fabricates the only "utensils of the village; 10. The washerman keeps clean the few "garments which are spun, and sometimes woven, in the family of "the farmer, or purchased at the nearest market; 11. The barber "contributes to the cleanliness, and assists in the toilet of the villa-"gers; 12. The silversmith, marking the approach of luxury, manu-

" factures the simple ornaments with which they delight to bedeck
" their wives and their daughters : and these twelve officers (Barra
" bullowuttu, or Ayangadee,) or requisite members of the commu-
" nity, receive the compensation of their labour, either in allot-
" ments of land from the corporate stock, or in fees, consisting of
" fixed proportions of the crop of every farmer in the village. In
" some instances the lands of a village are cultivated in common,
" and the crop divided in the proportion of the labour contributed,
" but generally each occupant tills his own field ; the waste land
" is a common pasture for the cattle of the village ; its external
" boundaries are as carefully marked as those of the richest field,
" and they are maintained as a common right of the village, or
" rather the *township* (a term which more correctly describes the
" thing in our contemplation) to the exclusion of others, with as
" much jealousy and rancour as the frontiers of the most potent
" kingdoms. Such are the primitive component parts of all the
" kingdoms of India. Their technical combination to compose
" districts, provinces, or principalities, of from ten to a hundred
" thousand villages, has been infinitely diversified at different
" periods by the wisdom or caprice of the chief ruler, or by the
" vigour and resistance of those who, in every age, country, and
" condition, have coveted independence for themselves, and the
" power to govern the greatest possible number of their fellow
" creatures. Menu's arrangement places a lord over one town with
" its district (which is precisely the township above described) ;
" a lord of ten, of twenty, of a hundred, and of a thousand, in a
" state of regular subordination, reporting and receiving commands
" successively from the next in gradation, and fixes with pre-
" cision the salaries and perquisites of each. His scheme of govern-
" ment recognises more of those persons, who, in these days, are
" known by the several designations of Wadyars, Poligars, Zemin-
" dars, Deshayes, &c., (all in their respective jurisdictions, assuming
" when they chose, the title of Rájá or king) : all the officers
" enumerated by Menu have, in their several scales, at different
" periods, simply acted as agents of the sovereign ; as farmers of
" revenue contracting with the sovereign for a certain sum, and
" levying what they can, as partisans or chiefs of troops, receiving
" an assignment of revenuesmanaged by another, or the direct
" management themselves, for the purpose of defraying the pay of
" the troops. In these several capacities they have continued

"obedient to the sovereign who deputed them; they may have "obtained from his favour, or from his fears, a remission of part "of the sum to be accounted for; they may have rebelled and "usurped the whole government, or have established a small inde- "pendent principality, or a larger; but with regard to the "villages or townships of which the principality is composed, "they have appeared but in one character, viz., the govern- "ment, the sovereign, a person exercising the sovereign au- "thority on his own account, or by delegation on account of "another. The interior constitution and condition of each separate "township remains unchanged; no revolutions affect it; no con- "quest reaches it. It is not intended to assert that the village in "our contemplation may not have produced the Cæsar of his little "world; the rights of the inhabitants may have been invaded by "the Potail, by the Poligar ruling over twenty, by the Wadeiyar "ruling over thirty-three, by the Collector over two hundred, or by "the sovereign of twenty thousand townships; each or either of "these persons may have attempted, or have succeeded or have "failed, in persuading or forcing an augmentation of the propor- "tion of money or of grain paid by the township to the State; but "conquests, usurpations, or revolutions, considered as such, have "absolutely no influence on its condition. The conqueror, or "usurper, directly, or through his agents, addresses himself as "sovereign or representative of the sovereign to the head of the "township; its officers, its boundaries, and the whole framework "of its interior management remain unalterably the same; and it "is of importance to remember that every State in India is a "congeries of these little republics."

The above description applies accurately to the ancient village system in the Chingleput district with two slight modifications. Both of those shew the Véllálan colonization and settlement to have been anterior to Menu's time. In the first place, the townships were purer republics than those described so graphically by Colonel Wilks, for a council of shareholders supplied in them the place of the ruler, Potail, or Magistrate. Again, the allotment to each shareholder of certain fields as his own property is an arrangement entirely unknown in them till a comparatively recent date. It was in fact a departure from the pure and original system, which did not take place in this district till hundreds of years subsequent to Menu's days. It will be as well to quote on this point the words

of Mr. F. H. Ellis, Collector of the Madras District in 1812, an official of singularly acute intelligence, and an undoubted authority on matters requiring antiquarian research :—

"In all the Tamil provinces where the ancient institutions remain, "there are three general distinctions of mirassi villages : the two "first of which are the most common in the province of Tondeiman- "dalam—Pasang-carei Grámam, *which is the more ancient*, wherein "the lands of all descriptions are held in common, and distributed "for cultivation by lot at stated periods.—Arudi-carei Grámam, "which seem to have been divided from the former; wherein the "*Varapet* and *Tirvapet* cultivated lands, have been permanently "distributed, but all other rights and privileges are held in com- "mon : in most of these also, land reclaimed from the waste *since* "*the general division* is *samudayam*, or common property.— "Ijamán—Grámam, the first member of the compound form the "Sanskrit Yajamanah, meaning *master*, called also *Ecabhogam, sole* "*enjoyment;* wherein the cultivated lands are held in common, "but distributed under fixed rules by the Ijamán or Headman, who, "in some instances, is further distinguished from the other "mirassidars by holding a particular *mányam*, and appropriat- "ing the *cuppatam*, or mirassidars' grain fees : the other emolu- "ments are divided among all the proprietors. In Tondeimandalam "the last-mentioned description of mirassi occurs very unfrequent- "ly, and in some provinces it is wholly unknown ; in what proportion "to the others it may be found I cannot say, but it is certainly no- "where general, and seems as an exception, to prove the general "rule, that in the Tamil countries the administration of the village "affairs is vested jointly in all the sharers."

It is not going beyond the probabilities of the case to assume that we have three great epochs marked off in the above described villages. The colonization by the Tuluva Véllálans occurred probably shortly after the Christian era. At all events their country, Tuluva désam, whose capital, Banavási, is mentioned by Ptolemy, was then at the zenith of its prosperity. The first sort of village, therefore, may be taken to represent the system under which the colony or colonies were established. The gradual, though only occasional, recognition of separate private property in the soil, on the part of hitherto common sharers, was the natural result of the strong and flourishing government of the Chola kings and viceroys. The Chola

power succumbed first about 1000 A. D. to Immadi Narasinga Rayalu, who reigned at Náráyanávaram in North Arcot, and subsequently, after a brief recovery of independence was, about 1150 A. D., again overthrown by Ganapati Gajapati of Warangal. After further commotions the Vijiyanagar Rájás, Narasinga Row, his son Krishna Row, and their descendants, held the district for nearly one hundred and fifty years dating from the end of the 15th century. All these princes were Hindus, theoretically, governing according to the laws of Menu, and with a natural inclination to favour and endow the Brahminical class. Accordingly we find the third, and most modern class of village with a lord over it, who in some cases centred in himself the whole of the mirassi originally vested in several shareholders, as is evidenced by the term *Ekabhogam.*

Another matter in which this district like the rest of Dravidam and Tondeimandalam, differed from the rest of India, and which distinctive feature it retained longer than the others, in point of fact until after the English system of management had been introduced, was that the revenue on wet land and almost always on dry also, was paid in kind. Although a money assessment, or *tírvei,* was established for all the lands in the Tuluva and Carnatic provinces of the Vijiyanagar State, being either levied on each village, on each estate as in Canara (*shist*), or on each field (*tírvei*), this system was never extended to Tondeimandalam, where the ancient system of division of the crop *(váram),* according to the local circumstances, remained intact through every change of dynasty.

There are no data to fix the amount of revenue which this district yielded to its Hindu rulers, but it must have been very large as long as the country was at rest. Tradition and history concur in assigning the construction of the tanks and irrigation works to that period. Many of them, now abandoned or in ruins, evince the solicitude of those ancient monarchs for the extension of cultivation even in tracts not favoured by natural position or the quality of the soil. Almost every catchment basin, however small, still bears traces of having been bunded across, and in many instances this was done in order to secure a crop of paddy on a few acres of stony ungenerous soil, to which all the fostering care of the British administration has failed to induce cultivation to return. Larger and more extensive projects also were not neglected, some of which still bear witness to the enlightenment of these Hindu kings; while the absence of scientific instruments in those remote times compels the astonish-

ment and admiration of the beholder who examines such monument of a hydraulic skill, almost intuitive, as is exemplified, for instance, in the Kambukál channel, which, leaving the Pálár at an anicut some 20 or 30 miles west of Conjeveram, was carried along a natural ridge as far as Sríperumatúr, whence it dropped into the lower country of the Chingleput taluq, in which there are vestiges of it as far as Tiruporúr, near the sea coast, and supplied countless tanks in its course of 50 or 60 miles. It could have been no petty or impoverished line of princes who designed and constructed such works, and their existence justifies the conclusion, which is indeed confirmed by the express assertion of Ptolemy, that the country was in a highly flourishing state before the Christian era.

The existence of the vast temples also points in the same direction. The construction of these was an undoubted incident of the pious Chola and Vijiyanagar kings, who were the great temple-builders of the south. The style of these edifices bears intrinsic evidence to their being adoptions from Buddhist models. In this we have proof of the continuance of a material prosperity which must then have been comparatively ancient, and which followed the ordinary sequence through material wealth to great public works, and still grander and more ambitious religious architecture. For these temples must be assigned to somewhere before and after the period of our Norman conquest, when the Cholas, having become, in all probability, effeminate from an excess of prosperity, had attained the zenith of their wealth, and were tottering to their fall, before the approaching influx of hardier Hindu invaders from the north.

There is no reason to believe that the Hindu Rájás, whose viceroys thereafter administered the country, suffered it to retrograde. It is notorious that the Mahommedan occupation extended little over one hundred years, during which good government and improvement were less studied than the exaction of the largest possible present income, and during which the country, like the rest of India, was torn by almost incessant wars. Supposing that the country merely stood still, instead of deteriorating, during that period, it may be safely asserted that the Rajahs of Vijiyanagar must have inherited from their Chola predecessors a *minimum* annual revenue from the Chingleput District of Rs. 12,89,225, which was the sum for which the Nabob rented it, as the Jaghire, from the English in 1763, when the distressing wars and dis-

turbances, the effect of which had been heightened by famines, the result of neglect of the irrigation works, had very seriously damaged the capacity of the district to yield its proper revenue.

The above calculation is admittedly founded on presumptions from collateral circumstances, and does not pretend to be more than a guess; but whatever the exact amount of revenue enjoyed by the Hindu Rájás, there can be no manner of doubt that it must have been very large, even if it did not much exceed anything we have ever obtained from it.

CONDITION OF THE CULTIVATORS.

We have now glanced at the few facts available regarding the revenue administration and the constitution of the villages under the Chola and Hindu monarchies. A few facts, gathered from ancient documents and inscriptions, which may aid in forming some idea of the condition of the cultivating classes, must not be omitted:—

These were divided into three distinct bodies:—

1. The proprietor, or Kániyátsikárar, who has in later times come to be called mirassidar.
2. The under-tenants and free labourers.
3. The slaves.

Taking the Chola epoch as the very earliest which yields any reliable data, we find the proprietary, exclusively consisting of three classes of Véllálans. These have now been incorporated with the Sudra caste, but this has been the result of the Brahminical ascendency which belongs to a later period. Originally, when they were imported by Adondei Chakravarti Chola to colonize Tondeimandalam they formed the highest class, and the name of Brahmin was unknown. Accordingly they enjoyed a monopoly of privileges, as of rank, and formed the sole proprietary body. It has been shown above how they were distributed in little bodies over the country in villages or townships, the lands of which they held, and the concerns of which they managed *in common*. The derivation of the name by which they were designated is from Káni, the Tamil for land, and ádsi, = ándei the root of which is *ál*, owner, lord. This name must have been bestowed consequently, long before Menu, or Sanscrit, or Brahmins, were even known here. In process of time Brahmins, and a few other tribes also, were added to the list of

the proprietary shareholders, who finally, though still calling themselves by the original title, Kániyátsikárar, became known by the Mahommedan name of mirassidars, or holders by right of inheritance.

From the most ancient times, it seems to have been common for these proprietors to make arrangements with the second class abovementioned for the cultivation of portions of the lands of the village. These persons were called Porakudis, or temporary cultivators, and were either tenants for a year, or for a fixed term of years according to arrangement. This body was swollen as time went on by the influx of farmers, put in by the government of the day to cultivate lands left waste by the Kániyátsikárar, or proprietors, owing to negligence or continued inability to cultivate.

Hence arose the Ulkudis, or fixed cultivators, who possessed certain modified rights of occupancy through holding for four generations, or for one hundred years. They, no more than the Porakudis, possessed power to sell the lands they cultivated, and both classes had equally to acknowledge the ascendency of Kániyátsikárar by the payment of fees (swatantaram), albeit often no more than a pepper-corn. Furthermore, no length of time could convert an Ulkudi into a Kániyátsi holding. This tenure has been compared to "*copy hold*" in England, and it is one of the few occasions on which English names and ideas correctly illustrate the generally unique, and dissimilar conditions prevailing in the East. We now come to the third and lowest form of agricultural life in the Hindu period. In the category the personal slaves are not included. They formed a distinct and separate class from the Villeins attached to the soil, the *adscripti glebæ*. They were inseparably attached to the Kániyátsi share to which they belonged; they could not be sold without it; and when it was disposed of they passed also to the new purchaser. They belonged to three castes, or rather nationalities, for it seems certain that they are the representatives of the aborigines and first settlers in the country, and to this day the Pariahs have not been included in any caste. The latter, the Pariahs or Pareiyar, and the Pallars, were generally in villeinage under the Sudra, and the third slave class, the Pallis, under the Brahmin portion of the proprietary. The why or wherefore of this distinction is hidden in the same obscurity which shrouds so many other Indian facts.

There may have been traditionary truth, as well as the reason assigned by Mr. F. H. Ellis, underlying the assertion of proprietary rights in the lands on which they worked as slaves. Mr. Ellis writes:—"In Tondeimandalam the Pareiyar, especially, affect to "consider themselves as the real proprietors of the soil: the Véllá- "lar they say, sells his birthright to the Sánár, the latter is cajoled "out of it by the Brahmin, and he is swept away before the fury "of a Mahommedan invasion; but no one removes, or molests the "*Pareiyar*, whoever may be the nominal owner, or whatever the "circumstances of the time, they are safe in their insignificance, "and continue, and will ever continue, to till the ground their ances- "tors have tilled before them. The Villeins possess established "rights and privileges of which they cannot be deprived, which "constitute their mirassi, and which are prized by them as much, "and maintained as tenaciously, as the more valuable privileges of "the higher orders. First, the Parachéri, the site of their huts "wherever placed, and the backyards attached to them, are held, "like the houses and homesteads of the mirassidars, rent free, and "they are exempted universally, from all tax and impost whatever. "Secondly, they are entitled to a share in the produce of every "crop, which they receive at various rates, and in various modes, "under the denomination of *Kalvásam, Sudantram, &c.* Thirdly, "they hold the inferior offices of the village as *Taleiyári, Vettiyan, "Cambucatu, Alavucaren, Toti,* &c., for which they are allowed "*maniyams* and *sotantrams* distinct from those above-mentioned. "The Villeins work for the mirassidars in rotation (*murei*), and "for a time proportioned to the share held by each, what is requir- "ed for their subsistence in addition to the produce of the privi- "leges above-mentioned, is supplied jointly by the village, and they "receive presents of cloths and money at stated period, at festivals, "marriages, &c., sometimes their subsistence is secured to them "by assignments of land which they cultivate like *Payucaries;* "but rendering a large share to their masters, in return for seed, "cattle and implements of husbandry.

"A custom prevails among the slave castes in Tondeimandalam, "especially in the neighbourhood of Madras, which may be considered "as a periodical assertion of independence, at the close of the Tamil "month *Auni*, with which the revenue year ends, and the cultivation "of the ensuing year ought to commence, the whole of the slaves "*strike work*, collect in bodies outside of the villages, and so remain

"until their masters, by promising to continue their privilèges, by "solicitations, presents of betel, and other *gentle* means, induce them "to return. The slaves on these occasions, however well treated "they may have been, complain of various grievances, real and imag- "inary, and threaten a general desertion; this threat however they "never carry into execution, but after the usual time, everything "*having been conducted according to mámúl*, return quietly to their "labours."

The above is a description of slavery under its mildest and most benignant aspect. An institution from which the mind revolts, owing to the horrors and degradation incidental to it in other and modern countries, is here prevented so as to contrast favourably with the state of conquered peoples, even when nominally free, elsewhere. It is not astonishing therefore that without any formal act of emancipation the British administration has been able to work a silent revolution, which, while it has left the proper relations between the cultivating class and their farm-servants undisturbed, has made the latter as free as any other class of Her Majesty's subjects.

MIRASSI RIGHT DURING THE HINDU PERIOD.

The question of mirassi right is without doubt one of considerable difficulty. No proof of this is more conclusive than the diametrically opposite opinions regarding it which have been ventilated and upheld by officers of vast ability from the very commencement of our administration. The Madras Government has itself at various times passed orders containing *dicta* utterly irreconcilable one with the other, while the Board of Revenue, although on the whole more consistently supporting the claims of mirassidars (Kániyátchikárs) has, in hardly any single instance, been at one with the Government in the many discussions on this question which have now attained such bulk as to suppliy "*mirassi right*" with a literature of its own, equalled in point of ability and learning by that of few of the many other great and intricate subjects, which have from time to time engaged the attention of Indian administrators.

In going over the bulky reports, proceedings, minutes of consultation, and "orders thereon," not to mention the despatches of the East India Company, nothing strikes the reader more strongly than the change which has come over the nature of the right itself, over

since the district was first handed over to the Company. During that period many portions of the right at one time inherent in it have disappeared, owing to the changes produced by flux of time and the altered conditions of the country, while others have been expressly abrogated by Government itself. Yet this seems generally to have been overlooked and additional perplexity has thus imported into the discussion of a subject already sufficiently intricate and obscure.

It is proposed then to separate as much as possible the archæological and antiquarian side of the subject from the portion which is modern, and presents the misassi right of to-day in actual force and existence, with which alone Revenue officers have to deal, and on which alone the mirassidars themselves have in those days any legal standing as against Government. In point of fact, an attempt will here be made to sever theory from practice, and this end will be kept steadily in view throughout the farther treatment of the subject.

While describing the condition of the cultivator, it was found impossible to keep out allusion to the tenure on which he held, and it is now proposed as far as possible to recover and present to the reader as clear and succinct a description as possible of what *mirassi right* really was during the Hindu period. It is believed that this plan will also tend to render clearer and more intelligible the decision of the question as what it actually consists in, when the time comes to notice modern discussion and enquiry, and to narrate the policy of the British Government in reference to it.

The expression proprietor, (Kániyátsikáran) will henceforth in these pages be changed to mirassidar, while Ulkudi and Parakudi will give place to the more modern and universally used term, Páyikári, signifying every cultivator who is not a mirassidar. These words are both Mahommedan, and were therefore unknown in the age of which we are now treating, but they are the terms in use among disputants of every share of opinion, and it will conduce to clearness if they are consistently adopted in tracing the history of this tenure.

It has been said that both these words are Mahommedan. The first is derived from the Persian (mirass), which signifies *Inheritance*, and, secondarily, *Right by inheritance*. In regard to the derivation of "Páyikári," there is more than one theory. It is said to be a

compound of the Persian, Páyi (foot), and Kardan, (labour), or as Mr. Collector Place put it, one who journeyed to his labour on foot. This however is not satisfactory, and it is much more probable that it is a Mahommedan adaptation of the Tamil, Payir (cultivation) with the usual ending Káran, (doer), which the Mahommedans corrupted into Páyikári, signifying one of the labouring or cultivating class, as distinguished from a mirassidar whose prominent attribute was hereditary possession.

If the designations of these two classes had any exact equivalent in the English language, or if the conditions to which they relate corresponded to anything existing in the tenure of land in Europe the subject would present no real difficulty. The very fact of the differences of opinion which have from the commencement of our power exercised the minds of Englishmen, and which have produced the bulky arguments and records used to support the views of the disputants, proves that in English the terms have no exact equivalents. It is indeed little reasonable to expect that they should. The religion of India, the institution of caste, the very structure and grammar of the Dravidian tongue itself, are as different from anything to be found in England as it is possible to conceive. It is difficult to understand, then, on what principle we should have any right to expect similarity in landholding between two countries, far as the poles as under in everything else. Yet from the very commencement, considerable ingenuity and immense labour have been expended by official writers attempting to prove that allodium, fee simple, copyhold, and even the feudal system generally, or at least their exact equivalents, must have had their home in Dravidam, or Tamil land, hundreds of years before these institutions were developed in Europe. Nothing but confusion, and the endless prolongation of fruitless discussion, can result from the pursuit of such an attempt. This has in fact been the actual result of trying to show what a thing is like, instead of plainly describing what it is.

Menu's dictum concerning right in land is as follows :—"Cultivated land is the property of him who cuts away the wood, or who first cleared and tilled it." This definition is equally clear and intelligible. Mirassi right is nothing more or less than an extension of a necessary rule to a particular case. Tradition is agreed that the aborigines of Tondeimandalam were composed of nomad or pastoral races, and that occupation of, or property in the soil commenced with the

settlement of the Véllálan agriculturists whom Adondei Chakravarti Cholan sent under his son to take possession of the country, which he had wrested by force of arms from the aboriginal tribes. The country had first to be cleared. The work was hard, and the Véllálans were unaccustomed to it, and perhaps casting longing eyes back to the more settled territory from which they had been led out to colonize the wilderness (as it was called), appear to have been induced with difficulty to complete the task. There is a distinct tradition of some of them having deserted the undertaking. The manner in which the difficulty was at last overcome, and the son of the Chola able to report to his father the completion of the enterprise, is set forth in the following story, which has always been current in the country. Kullatunga asked his son how he had been able to settle the country so well. The latter replied that he had forged a chain for the inhabitants of such strength, that they would never be able to free themselves from it. By this he meant that the affections of the people were so rivetted to the land of their new country by Kániyátsi, or property in the soil, that they would not desert it.

This story is no doubt very ancient. It may or may not, of course, have been the invention of a later period than the introduction of the Véllálans into the district. Whether or no, it explains the cause of the wonderful attachment of the people to their villages, and the basis on which they have from ancient times considered their connection with the land to rest.

It is perfectly easy to credit the correctness of the description of the gradual completion of the settlement, and the establishment of a state of things continuing, as to essentials, unchanged to the present day. Open spots would naturally be first occupied, and, as cultivation spread, extended clearings made, which would eventually bring different villages into contact. Each would then claim possession of the fruits of their labours, and boundaries would be awarded, to fix the limits and extent of each. Then came the division of each village into so many shares, which again involved an arrangement as to the quantity of grain to be delivered by it to the king. Finally the latter formally granted to it those rights and privileges, which were thenceforth to be recognised as belonging to its inhabitants.

In one important respect however the *new colony* was distinguished from the original part of the Cholan's dominions. This was in the attachment to the Kániyátsi, or mirassi right, of certain fees, form-

ing a new and peculiar privilege of the mirassidars. These were called káni mániyam, káni semah, and such like, the word káni being prefixed to each.

Let us go back and see first how the village was divided into shares. The constitution of the shareholder body has been explained above, when treating of the village communities in relation to the Ráj. It was shown at the same time that, originally, such a thing as separate property, residing in any one of the shareholders in respect of any particular piece of land in his village, was impossible, as the land formed the separate property of the township.

Mr. Place, who took charge of the district in 1795, was the first British officer who really went into the subject, and his lengthy and most valuable reports, exhuming, as they did at first hand, the Hindu system, which had lain temporarily buried under the anarchy and distress of the Mussulman régime, make him the standing authority on such matters. He thus describes the division into shares: "I draw one of my first arguments in favour of the hereditary right of the indigenous natives and husbandmen to the usufructuary property of the soil from the division of the lands into *shares*, and from the appointment of a distinct class of people to record them, to note down every variation that takes place, and to keep all accounts of the cultivation and produce. As I have already said, these divisions are supposed to have taken place at the original settlement of each village, and were a greater or a smaller number, according to the number of original settlers, or of labouring servants that they brought with them; for I presume that I need not explain that the latter, doomed to the meanest offices, can acquire no property in land. Had they been regulated by any other rule, villages of the same extent would have been divided into the same number of shares; whereas, whilst one is divided into 10, another, having the same quantity of land annexed to it, may be divided into 100 shares, but all equal. Every original share may be reckoned a freehold, which, although it may have been subsequently sub-divided into smaller ones, they all hold of the proprietor of the original remainder, who retains a pre-eminence over them, and to whom I imagine they were originally considered to owe service; for his right of pre-eminence is still so tenaciously asserted, and so unequivocally acknowledged, that, when on making the late settlement of the Jaghire, a few mirassidars only of villages, where I know

them to be very numerous, appeared to rent them, I was told that these were the proprietors of the original shares; that all others were sub-mirassidars, and would agree to whatever terms their principals entered into; and although I thought it proper that all should give their consent personally or by writing, yet, I found that these sub-mirassidars, invariably considered themselves dependent upon the proprietor of that share from which their property had ramified, if I may use the expression. The village of Poolatoor, for instance, was originally divided into four shares, which stand upon its records, and originally held by four proprietors or mirassidars: but from those causes which in all parts of the world occasion in course of time a greater diffusion of property, there are now 30 mirassidars; yet the original division into four shares, is preserved, and not multiplied into 30. Ask any of the thirty, into how many shares his village is divided, he will say, four; ask him how much mirassi, or how much landed property, he has in the village, he will say a half, a quarter, or a sixteenth, or any * other fractional part of a share. The village of Damerlah, on the other hand, is divided into 160 original shares, but is now enjoyed only by 23 proprietors, who are registered as holding so many shares and fractional parts of a share. But, although the sub-mirassidars are thus considered subordinate to their principals, this is all the difference between them, for they are equally entitled to participate in those fees or privileges, which make the distinction between a mirassidar or actual proprietor, and a Páyikári or temporary cultivating tenant."

It might have been expected that increase of population would have caused an increase of shares into infinitesimal fractions. The law of primogeniture is not recognised among Hindus, and each son is entitled to an equal share of his father's property. The natural result of such a rule is obviated in this case by another, which makes it disgraceful to split up the ancestral estate, and except in rare instances, the eldest male member continues as head of the family to hold and manage the estate, the others either living quietly in the village, and receiving their subsistences out of the common family stock, or departing to seek employment elsewhere.

* Note—The division could only be made according to the fractions recognised in Tamil Arithmetic such as $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, $\frac{1}{64}$, &c., &c. Fractions not forming multiples of one of these, could not be mirassi shares, and were called *Kundams*, or detached pieces which carried no mirassi privileges.

Property in land, varying certainly in its extent and its conditions, can be traced everywhere in this Presidency, even in the Ceded Districts and the Northern Circars, and in several of the districts it goes by the name of mirassi, but Adondai Chakravarti introduced into it an incident alluded to in the story related above, which was never known out of Tondeimandalam, and which still survives with more or less vitality in that part of the tract which forms this district. No trace of it is to be found elsewhere, and, while the fact of its existence affords circumstantial support to the truth of the tradition regarding the Véllálan colonization, it places the title under which the original settlers hold their lands on a higher and more secure ground in Tondeimandalam than in the parent kingdom of Shozhamandalam.

This notable distinction consists in: 1st, The kaniyádsi mániyam, *i.e.*, a certain extent of land held by the mirassidars exempt from any payment to the State: 2ndly, The right to receive fees (called generally merahs or swatantarams) on the gross produce of all lands yielding revenue to Government. These were of various kinds such as Kappatam, Kánimérei, Kálpadi, Kálvásam, &c., &c.: and 3rdly, The right to receive Tundavárám, or short assessment, on all produce raised on lands in the occupation of non-mirassidars.

All these exceptional privileges remained intact to the mirassidars up to the time we came into possession of the district. They had been respected and recognised during every mutation of the governing power, and it seems impossible to regard their possessors otherwise than as proprietors of the lands of their villages. For the sake of good government and the security of a sufficient revenue to the State, this proprietary right was subject to certain conditions (as where is it not?); but, because those conditions differed from what we find in Europe and elsewhere, are we therefore justified in denying the existence of such property altogether?

We will come to these conditions presently. The most crucial test of ownership, or proprietary right, is the power to bequeath, sub-divide, or sell the subject-matter. The Hindu Governments were careful to foster the saleable value of *land*. Such sales were legalised by law, and certain formalities laid down for observance in these transactions. These may be summarized as follows, and it will be observed that they ensure the transfer of a very complete and perfect right in the thing transferred.

Landed property could not originally form the subject of sale, and accordingly such a transaction was veiled under the fiction of a gift. The formalities commence therefore, as usual, in acts of donation, with (1) the delivery of gold, (2) the delivery of water, (3) the consent of townsmen, (4) of kindred, (5) of neighbours, (6) of heirs, and (7) of the king or of his resident officer. Compliance with these formalities was secured by the practice of putting up to a *quasi* auction the property to be transferred, instead of by formally obtaining privately the assent of each of the persons here mentioned as necessarily consenting parties to every legal sale.

Mr. Ellis thus sums up his inquiries into the theoretical law on the sales of land. "By the old law, though land might be temporarily transferred by mortgage or permanently by gift, it could not be sold. According to the interpretation of the commentators of the ancient text, the sale of it is allowed, the word *Dánam*, donation, being construed to signify any act of *divestiture;* and that from the right of superiority inherent in the king, and the concurrent ownership which he has in all lands cultivated by his subjects, the sale cannot be made without his consent, implied or direct."

Another fact requires mention in farther elucidation of property in land thus transferred. The "eight incidents of ownership in land are stated in the following (Sanscrit) verse.

1 Nid'hi (2) nikshipa, (3) páshánam, (4) sidd'ha (5) sádhya, (6) jalámvitam (7) akshiny' ágáme sámiyuktam ash'ta-bhóga samamvitam.

1, treasure trove ; 2, property deposited in land not claimed by another ; 3, mountains, rocks and their contents, mines, minerals, &c.; 4, all land, &c., yielding produce ; 5, all produce from each land, &c.; 6, rivers, tanks, wells and all other waters ; 7, all privileges actually enjoyed ; 8, all privileges which may be conferred ; these are expressedly the general term *ashta-bhogam*, the *eight rights* enjoyed by the owner of land."

The above represent the provisions of the Hindu law of a later age grafted on, and superadded to, the grant of kániyádsi, or proprietary right in the soil, originally made by the Chola conqueror to the Véllálan colonies. Sir Thomas Munro, the Governor of Madras, in a Minute dated 31st December 1824, generally admirable for its clearness and precision, criticised unfavorably the alleged colonization discrediting it chiefly on account of, what appeared to him, the in-

herent impossibility of bringing 300,000 souls across the continent, and of preserving them from annihilation after they have been brought. Now light, however, has since then been shed on the subject by the Mackenzie, and other manuscripts, and by inscriptions; and it must now be conceded that that colonization is a historical fact. It may be remarked also that the conditions of life and of peoples were different in those remote ages of the world, and it would not be difficult were it necessary, to cite undisputed instances from history, in order to show that much larger movements of the human race have actually taken place.

The basis of the land tenure of this district, then, was not reached by any slow or gradual process of settling down. The ruler was not the result of the formation of political life in this instance, but was himself the fountain from which it sprang. He acquired the country as conqueror, he displaced the aboriginal nomads with his colony of farmers, and, from motives of necessity and of policy, he made over to them his right of possession of the soil acquired by conquest, retaining for himself the title of nominal lord of it, together with an actual partnership with his subjects in its cultivation.

The *status quo* was continued by his successors, and by the northern Hindu governments which supplanted the Chola power. It did not in the least affect the absolute and complete rights of the mirassidars, as long as they conformed to the conditions of the partnership, while it led to that continual fostering care of cultivation, which distinguished those governments. Without it the magnificent system of irrigation works would never have been created. The existence of these is but another proof of the truth of the position now urged, for it could never in reason be expected that a government, any more than a private individual, would embark on the immense expenditure, required for the irrigation of wet land in this poor and unlikely district, without any security for a fair return for the outlay. The sovereign's joint right and interest in the soil has, therefore, been recognised and kept up, through successive ages, by the necessity for procuring his assent to every sale or transfer of land, by delivering to him a share (not a money payment) of the crop raised in each village, and by the recognition of his right to take extraordinary steps for the cultivation of the land, irrespective of the mirassidars, when the latter failed to do justice to it.

Mr. Place, Mr. Ellis, and B. Sankara Chariyár, the former two, Collectors, and the last-named, Sheristadar of this district, have, by

their researches at the commencement of our administration made the subject of mirassi right, as it existed under the Hindu governments, peculiarly their own, and none of the very voluminous writings of their superiors or successors can be said to have added information of any value. The case was a peculiar one. The district had, all along, differed widely from other parts of India, with the circumstances and the laws prevailing in which it was quite unreasonable to confuse it. It is now generally admitted that all the truth and the learning on the subject is to be found in the reports of these two Collectors, and it would have been very much better if this fact had been recognised from the commencement.

Mr. Ellis' very accurate summary of what he calls "the old law," has already been quoted. Mr. Place defines a mirassidar *quvad*, his sovereign, in the following unmistakable manner:

"I think it must be admitted, that the mirassidar has an undoubted *hereditary property in the soil*, that he derives his right originally from the sovereign, to whom he acknowledges obedience, and the renter of a stated proportion of the produce, as the tenure by which he holds it; that under this impression he uses it as may be most for his advantage, and that by law, he considers that right sacred, and unalienable, so long as he performs the condition annexed to it." "That the sovereign is lord of the soil "I have shewn to be an original fiction in the ancient Hindu "governments, as I think it must be in all, although he may have a "more real interest in it, than others are usually found to have. "Even admitting the right of property to the soil to have been a "positive grant from the sovereign to the mirassidar, it is as well "confirmed to him as that of the free-holder to his estate in Great "Britain; and in the room of title-deeds, his right is supported by "a much more lasting evidence,—the land itself,—which, besides "what has been already spoken of, testifies in another way in his "favour, *viz.*, that every native takes one of his names from his "family village. If a preference in the cultivation is all that "belongs to him, it must so often have been denied, and occasioned "his removal, that he could have felt no attachment to his native "soil; and there could have been no difference between a mirassi-"dar and Páyikári, the latter of whom comes, I think, nearer to the "situation of the *tenant* of an estate; for he to whom the prefer-"ence of cultivation is given becomes in that case the mirassidar. "Hereditary residence, however, and a precarious subsistence do

"not well coincide. A man continues to live where his father "lived before him, only because he succeeds to certain rights and "privileges, which constitute his estate, and of which he cannot be "deprived, but under those circumstances which by the laws of his "country amount to a forfeiture, and he has so well grounded a "confidence in the justice of those laws, that the forfeiture is made "to be his own act, if it takes place.

"Lands cannot be alienated without a *written instrument*; be- "cause both the sovereign and the subject have a mutual property "in them; each, however, may alienate his own, and the other is "not affected. The sovereign may part with his interest in them, "but the usufructuary right remains with the subject; and all that "the latter can sell, mortgage or give away, is the enjoyment of "the profit, after paying what is due to the sovereign; and it is a "right, so well defined, so clear, and so thoroughly established in "the mirassidar, that, I must again repeat, without it, the country "never could have attained such a pitch of wealth and fertility as "formerly distinguished it.

"Nor does this interpretation of property at all interfere with "the just rights of Government, for the condition is clear and "explicit, that the mirassidar must cultivate, or *procure the means* "of cultivating his lands, and if he neglects to perform that con- "dition, they *escheat* to the lord, who may give them to whomsoever "he pleases."

Again, mirassi is defined as "a right to the use and substance "of the soil, vested in the present proprietor, his heirs and succes- "sors, so long as he does, or can cultivate it, and pays the dues of "government, and is obedient to its authority; and that when he "does not, or cannot cultivate his lands; when he withholds the "dues of Government, or is disobedient to its authority, such part "as he *neglects*, or in the latter case the whole, *escheats* to Govern- "ment, who may confer it on whom it pleases."

Mr. F. H. Ellis, though more cautious and invariably leaning to the side of the mirassidar, answers a question as to the forfeiture of mirassi rights in substantially the same terms: "Mirassi right is not forfeited by the discontinuance of cultivation for a single year, or any longer period, during the life of the mirassidar, his son, or his grandson; it would become forfeitable, that is, the

claimant could not regain it, if it had passed into the possession of another, by the Hindu law after the third generation, or after the lapse of the *period of memory*, determined to be *one hundred years*. If, however, by the word "*forfeited*," it be intended to ask, whether, by omitting to cultivate, the mirassidar renders his lands liable to confiscation by Government, it may be answered, that by the implied compact under which these lands and the various mirassi privileges are held, *he is bound to cultivate his full proportion of the Varapet lands*, according to the share he holds in the village, and the wilful neglect, or refusal to do so, is a breach of this contract, necessarily entitling the State to provide for the maintenance of its revenues by other means."

B. Sankarayya's reply is nearly identical with the two foregoing. He goes farther than Mr. Ellis, who doubted the power of the State under any circumstances to deprive a mirassidar of his lands and the rights appertaining thereto. But Mr. Ellis expressly states that, where Sankarayya differs from him the opinion of the native officer must prevail, and as that opinion on the point of forfeiture of mirass corroborates the dictum of Mr. Place, there need be no hesitation in assuming its correctness. "The mirassi right is not forfeited to the Circar from the circumstance of the mirassidar having failed to cultivate for a year, but in case the inhabitant absents himself from his mirassi lands for a long period, neither cultivates them nor rents them, and in other respects acts with determined opposition to the interests of the State, it has become customary for the Circar to select a person to enjoy the mirassi, and to *confirm him in possession* by cowle."

Again in another place the same officer says, "While there is a right of property to the inhabitants as respects their mirassi, yet as their right is founded chiefly on possession, a *paramount right* to the territory over which his dominion extends, appears to vest in the Prince, if therefore, the mirassidar fail to cultivate, and loss thence accrues to the State, the Circar enjoys and exercises the right to cause the lands to be cultivated and to issue cowles for that purpose."

All these officers seem to have been of opinion that, when the State took the step in question, the ancient and peculiar mirassi right, along with its adjunct of merahs, swatantarams, &c., was resumed by the State, and that the grants, or cowles, made to the new culti-

vators consequently resembled the conditions of ordinary ryotwari holding common in the other districts of the south. The occasions on which such a step was taken under the Hindu administrations seem to have been very few. The principle, however, is plain and intelligible enough.

The Chingleput district is studded with hills, and possesses large tracts impossible of cultivation, although useful for other purposes. All these, together with the cultivable waste, were included in the extent of the various villages. The question as to the original rights of the mirassidars over these extensive tracts naturally suggests itself, and is thus answered by Mr. F. H. Ellis: —"Mirassi right wherever it exists, extends certainly to waste, but then the right is limited by the nature of the waste: the extent, entered in the Tarapadi accounts under the head *Sheykal-karambu*, or cultivable waste, they hold as they do the general *Várapat*, or taxable lands of the village, and may cultivate it whenever their means permit, or rent it to *Parakudis*; but in the *Anâdi-karambu*, or immemorial waste, though they possess the exclusive right of cutting firewood, working quarries, &c., they have *no right of cultivation*, much less can they claim any to break up common used as pasturage, or to cut down productive trees, as palmirah, cocoanut trees, &c. In the Tarapadi accounts the lands are distributed according to their several descriptions, either waste or cultivated, and the mirassidars must enjoy them as there entered: on the *nattam* they must build their houses and nowhere else, they cannot cultivate it or appropriate it to any other purpose; in the peramboke they have no right to fill up tanks, stop water-courses, or obstruct roads; and so, in other descriptions of land, mirassi rights is confined to the *use* of these as they exist. No alteration can be made with respect to them by the mirassidars: I mean that they have no inherent right to do so, but with the consent of the Circar any beneficial changes in the appropriation of lands may take place, and a corresponding alteration must be made in the *Tarapadi* accounts—thus, if part of the *Anádi-karambu* lands be reclaimed, or a road in the peramboke be stopped up and cultivated, the extent must be transferred from the head to that of *Várapat*."

In further elucidation of the above description of the relations subsisting between the sovereign and the mirassidars, and with especial reference to the distinct rights in the soil, inherent in both under the Hindu administration, the reader is referred to the translations of

various deeds of the period to be found in Wilks' History of Mysore, and in the Government Volume of Mirassi Papers, published by Pharoah and Co. in 1862.

MAHOMMEDAN PERIOD.

We now turn to the period during which the revenue of the district was administered by Mahommedans. The whole term embraces less than 150 years. Very little is known of the details of their management. They kept no records or accounts. At least none have come down to us, and any regular official system was hardly to be looked for, during times of almost continuous wars, and the internal disturbance following thereupon.

We have seen that, just before the last miserable remnant of Hindu sovereignty, enthroned at Chandragiri in the person of Srí Ranga Ráyal, was subverted by the victorious armies of the Mahommedan kings of Bijapúr and Golconda, the English obtained the settlement of Madras from Damerla Nayukan, Governor of Chingleput. The sanctioning of this grant was among the last important acts of the unfortunate Ráyal, for the district was shortly afterwards occupied by Mír Jamla, the General of the King of Golconda.

Almost the sole source of information as to the state of the country is to be found in chance references to it in the old records of Fort St. George. The earliest of these is dated 1670. From these we gather that the district was divided into Governorships, administered by officers called Governors, or "Cawns," or collectors of the king's rents, i.e., at Conjeveram, "Pulimellee," (Poonamallee), Palavaram, and Chingleput. The officer at Conjeveram seems to have been the chief of these.

The main source of revenue was the "king's rents," and various "Braminy" renters are mentioned by name. We must therefore infer that these persons farmed the Government share of the produce of lands.

The other principal source of revenue was an octroi, or transit duty, which seems to have given the early English factors much annoyance. There are notices of sudden calls being made on these "collectors" to transmit extra lump sums to Golconda, which they raised by the very offhand method of seizing whatever first came to hand.

The Mahratta invasions, the conflicts arising on the assertion of Mogul supremacy over the south, and the consequent subjugation of the minor Mahommedan power at Golconda, caused a period of confusion and obscurity to intervene, out of which the next fact we have emerges in the attempt at regular administration inaugurated by Zulfikar Khan, the Imperial General, and founder of the line of Nabobs of the Carnatic.

The same system seems to have been adhered to—renters, and octroi duties—but the peculiar constitution of the village communities rendered such a regime much less burdensome than would have otherwise been the case. Moreover, the Mahommedans must be allowed the credit of respecting the ancient rights of the mirassidars, which accordingly survived the extinction of the Hindu sovereignty, and met the English on the very threshold of their investigations into revenue affairs. One of the Nabobs, Saadat Alli Khan, even won the respect and affection of the people owing to his careful guardianship of their rights, and his generally just and beneficent rule. He is chiefly remarkable for the assertion of a right, which was evidently the growth of the Hindu period, namely the arbitrary granting away of a considerable quantity of land as inams, *i. e.*, lands free from liability, either for periods more or less indefinite, or in propetuity, to pay anything to the State.

The natural aversion of the Hindus to the Mahommedans renders them an unreliable source of information regarding the revenue policy of their conquerors. Moreover, the Company succeeded to the government of the country after a period of most exceptional disorder and misrule, which it would be unfair to accept as a sample of ordinary Mahommedan administration.

If these circumstances had been borne in mind by writers, such as Colonel Wilks, we should have been spared much of the eloquent invective, which has been used in describing the period now under notice.

The truth is that there was not much difference between average Hindu and Mahommedan governments. Both required money, and neither were particular as to the feelings of the people from whom it was raised. The Mahommedan system is deserving of credit, in so far that its actual practice was laid down by law, whereas the Hindu treatises provide only for an ideal and utopian revenue system, totally inapplicable to everyday life, and inadequate to the actual requirements of a State.

The Mussulman system is thus broadly laid down in Book 9, Chapter 7, of the Hedaya. "The learned in the law allege that the utmost extent of tribute is one-half of the actual produce, nor is it allowable to exact more: but the taking of a half is no more than strict justice, and is not tyrannical, because, as it is lawful to take the whole of the persons and property of infidels, and to distribute them among the Mussalmans, it follows that taking half their incomes is lawful *a fortiori*."

This is merely a rendering, rather cold-blooded in its frankness, of the actual practice of Hindu rulers, and to the credit of the Mahommedans it should not be forgotten that, under the more enlightened of the Delhi Emperors, half the *nett* income from land (*i. e.*, one-third of the gross) was the demand of the State. This was the system of Tooril Mul under Akbar (1555 to 1600), and Aurungzebe adhered to the same financial plan which, as a matter of fact, forms the theoretical basis of our new settlements at the present day.

The troubles which occurred subsequent to the death of Aurungzebe, and the disintegration of the vast and unwieldy Mogul empire, which brought in their train the struggles, in which the French and English found themselves arrayed in India as deadly foes, made settled administration impossible. Acts of oppression were then no doubt committed by the Nabobs of the Carnatic, or by their subordinates without their knowledge, which have naturally given colour to the sweeping charges brought against all Madommedan governments. The irrigation works were neglected, and famine, the natural result of such neglect, decimated the district, which from emigration and the horrors of war was at the close of Hyder Alli's second invasion of it in 1780, nearly depopulated. In the words of the 5th report of the Select Committee, appointed in 1812, "hardly any other signs were left in many parts of the country of its having been inhabited by human beings, than the bones of the bodies that had been massacred, or the naked walls of the houses, choultries, and temples which had been burnt."

THE ENGLISH ADMINISTRATION.

Such was the condition of the estate or Jaghire presented to us in 1760 by the Nabob of Arcot. The gift was confirmed by a Sanad from the Emperor of Delhi, Shah Alum, in 1763.

For the first twenty years or so, it was only nominally a British possession. Consequently the Mahommedan and British periods overlap, and, in the section treating of the former, some years of the latter period have been of necessity, in a manner, anticipated.

When Mahommed Alli, or the Nawab Wallaja, as he was generally called, made over the jaghire to the Company in return for services rendered and money expended in supporting his cause, it was deemed inexpedient to take it under direct management. It was accordingly let to the Nawab on annual leases, and was therefore in effect merely mortgaged.

According to the general Purvana issued by the Nawab, the revenues of the jaghire from all sources, including sayer, salt, &c., were put down at Rs. 4,42,880 Pagodas. This is supposed by some to have been an exaggerated estimate, but it must be remembered that the cultivation of the district must have greatly fallen off, and its general resources become seriously impaired, during the period of anarchy and misrule preceding its cession. It is more likely that the ruinous effect of these prevented the Nawab from having any correct idea of its capabilities from a revenue point of view, which, as already remarked, were, during the comparative order and quiet of the Hindu period, probably much in excess of the above sum.

At all events, we find that the Nawab actually rented it from the East India Company for 3,68,350 Pagodas. This amount included every source of revenue. We find that the sayer yielded 29,972 Pagodas, while the loan tax produced 89,398 Pagodas.

Part of the difference between the sum for which the Nawab rented it and his estimate of the proper revenue of the district, is accounted for by the fact, that land yielding the enormous Government revenue of 50,000 Pagodas had been alienated, free from liability to deliver the Government share of the produce, as shrotriems, inams, &c., to sycophants and hangers-on, by the Nawab and his predecessors, when, accordingly, he complained that he paid the Company far more than he collected from the jaghire, the latter retorted by recommending him to dispossess these intruders, and provide for them elsewhere in his own dominions. This he did not do, and the consequence was that the district became permanently saddled with this burden, and when, in after times, the servants of the Company sought to dispossess the holders of these

lands, they were able to produce grants, and show long uninterrupted possession as titles, which it was not thought expedient to ignore.

The Nawab's management was as bad as anything could be. He took even less interest in the welfare of the jaghire than he had done before. It was viewed solely as a tract out of which the uttermost farthing was to be squeezed. It naturally went from bad to worse.

The plan for collecting the land revenue appears to have been something as follows:—At the beginning of the year the cultivator received cowles for the lands in their holding. About harvest time the Nawab's officers appeared, and, in conjunction with the chief inhabitants of each village, made a dowle or estimate of what the various lands had yielded, or might be expected to yield. The Nawab's share of that was then calculated, and the Amildar and the headman of the village proceeded to the Nawab's cutcherry, where the dowle was examined by the chief officers. The next process was to lay it before the Nawab for sanction.

The dowles were always fixed absurdly high, leaving nothing to the cultivator but a pittance to keep soul and body together. The Nawab, all grace, yielded to the loudly-made demands of the ryots for its reduction, but secretly required a heavy nazzar, or present, to which the unfortunate ryot had to add further sums in recognition of the goodwill of his manager, and his sons or other relations, who, by their influence over him, were supposed to have been able to conduce to the desired end.

His troubles did not end here. Then came the collection of the rent thus fixed. When he fondly imagined that the demands against him had been liquidated, and resisted further exaction, he found that his first payments had been credited to all sorts of unauthorised heads such as nazzars, durbar expenses, additional assessment, and perquisites for officials, and that there was still perhaps, a large balance outstanding against him for *fixed assessment* and *usual assessment*.

The natural result of such a system was, that people found it more economical, in the first instance, to bribe the Amildars and other officers to conspire with them in under-stating the dowles, so that while the cultivation became yearly more circumscribed, owing to the exactions of the Nawab, his revenue likewise diminished

pari passu through the collusion of his officers with the ryots, in the devices to which they were driven, in order to evade his unjust demands.

The Governor of Fort St. George had, soon after the cession of the Jaghire, appointed Mr. Barnard, an Engineer officer, to make a survey of it, in view to ascertain its real resources and value. The difficulties, under which this task was undertaken and brought to a satisfactory conclusion, were very great. Except as nominal proprietors, the East Indian Company had no standing in their newly acquired estate, which remained entirely in the hands of the Nawab's officers, who were equally concerned with the villagers in preventing the collection of accurate information. In spite of all opposition, however, he struggled on with praiseworthy assiduity, and, with the aid of data supplied principally by the village officers, completed a survey based on chain measurements, which satisfied the requirements of approximate accuracy. The Nawab's assertions of his losses on the lease, which, as we have seen, were in themselves credible enough, as the natural consequences of his own maladministration, are confirmed by a Beriz Zabitah, or Collection List compiled by Mr. Barnard on the average of actual collections from all sources for the four years, from 1762 to 1766. He placed the sum at 2,75,372 Pagodas.

It is impossible, owing to the want of all records, to ascertain the out-turn for the later years of the lease, and we have no means of discovering the real revenue of separate villages.

In 1775 a Committee of Circuit was ordered by the Court of Directors to investigate the condition of the Northern Circars. The duties of this Committee were to extend to an examination of the Jaghire. They were to explore the country and enquire into the condition of the people, in view to ascertaining the real produce and revenue of the estate ; at the same time the Nawab was informed that "many considerations induced them (the Directors) to keep that territory in the Company's immediate possession," and "that, unless the Nawab agreed to such arrangements as the Company deemed necessary for mutual advantage, they could no longer consent to his renting the jaghire."

The Governor proposed that it should commence operations in the Jaghire, but he was over-ruled. Mr. Barnard completed his

survey in 1776. The Committee was abolished in 1778, and on its revival in 1783, there no longer existed any necessity for their visiting the Jaghire.

It should be mentioned that the East India Company had, prior to the cession of the jaghire, become possessed of what was long known as the Home Farms. These consisted of a few villages round the area comprising the original grant for building Fort St. George, which were eventually separated, along with one or two other villages, from the jaghire in 1799, and were at first managed by the Board of Revenue, but were shortly afterwards placed under a separate officer. The following is a list of the villages in question :—

Tondiyárpet,
Irangunam and Attapollam,
Viyásarpádi,
Perambúr and Nedambari,
Parasavákam,
Kílpákam,
Chettipet,
Vépéri,
Egmore,
Nangambákam and Arasanúr,
Putupákam,
Triplicane,
Mayilápúr.

The extent covered by them included the jurisdiction of the Recorder and present High (late Supreme) Court. The first named had been established in 1799.

It should also have been mentioned above that, more than ten years prior to the grant of the Jaghire, the Nawab had, after the taking of Trichinopoly, rewarded the Company by presenting them with a tract of well-irrigated country on both banks of the Pálár in Conjeveram Taluq, under the name of the "Assigned Villages," for the support of the troops which the prosecution of his cause rendered it necessary to maintain.

On the assumption of the direct management of the Jaghire by the East India Company, it was placed under the charge of the Committee of Assigned Revenues, who had been appointed to manage the other possessions of the Nawab in the Carnatic on the breaking out of the second war with Hyder Alli in 1780. This Committee found the country divided into 16 divisions, or pergunnahs, containing an aggregate of 2,241 villages.

The names of these Pergunnahs were—

Tripassore,	Covelong,
Chingleput,	Poonamallee,
Pérambákam,	Karanguli,
Great Conjeveram,	Sálávákam,
Little Conjeveram,	Uttiranmérúr,
Peddapáleiyam,	Kávantandalam,
Ponnéri,	Egmore,
Manimangalam,	Kávali.

With the exception of the last, which was soon abolished, this division of the district lasted until it was parcelled out into Zemindaries at the present settlement. After the collapse of that system (1807-1820), a division into taluqs (at first eight) was introduced.

The Committee found the Jaghire fallen into the lowest depths of neglect, and desolation, from which they attempted to retrieve it by a system of progressive rents. They accordingly divided it into 14 large farms on a total rent, beginning with Fasli 1193 (1783) of 48,200 Pagodas, increasing gradually to 3,81,000 Pagodas in the ninth and last year of the leases (Fasli 1201 or A. D. 1791.)

The renters with whom the above arrangement was concluded were generally men devoid, alike of means, as of experience in revenue affairs. The Company moreover were compelled by their necessities still further to cripple the renters by demands for large sums as advances. The result was that most of the renters had failed before the fourth year, and hardly any of them were able to tide over the sixth year of their leases, when almost all had been deprived of their estates or put into confinement as defaulters.

In the meantime, one of the Company's servants was appointed, on the recommendation of the Committee, as Resident in the Jaghire to see that the renters complied with the conditions of their leases.

The Committee was dissolved in 1786, and was succeeded by a Superintendent with a clerk.

It may be interesting to note that the 20th June of the year 1786, saw the birth of the Board of Revenue, and that on the 26th of September following, they issued what may be called their first Jammabundi report.

Shortly afterwards, the office of Resident was abolished, and the Superintendent was entrusted with the sole charge.

The next change occurred in 1788 when the Jaghire was split up into two divisions called the Northern and Southern, and placed under two Collectors. This arrangement gave place in the following year to another, under which three Collectorates were created, and the Superintendent was abolished.

The renters had by this time proved an entire mistake. The gross average payments made by, or extorted from them, did not reach a fourth of the sum, which the Jaghire was estimated to yield by the Nawab. A certain portion of this unsatisfactory result was attributable to their want of means and their inexperience. There is every evidence on the old records that they were systematically cheated and hoodwinked by the ryots, whom a long period of oppression had rendered masters of the art of evading just payments, as well as of oppression and illegal demands. To these causes, of course, must be added the effects of the last irruption of Hyder Alli in depopulating the country.

But the real cause of the utter collapse of the system of leases in its early years, and when consequently the Government demand was light, is to be found in the lamentable failure of the North East monsoon in 1787, a calamity intensified, as it has been so often before and since, by the disrepair into which the tanks had been allowed to fall.

This is brought out clearly in the following extracts from report of the Board to Government in 1789, and it is satisfactory to observe that the Board recognised its responsibility for the lives of the people, by making timely arrangements for the transport of rice into the distressed parts of the Jaghire :—

"Mr. D'Souza, the renter of the Poonamallee District, having presented a letter to us, and declared his inability to pay the kist which fell due from him on the 30th of November, owing to the losses he had sustained by advances to the husbandmen, and by the want of a sufficient number of laborers to cultivate the farm, we were under the necessity of taking away the cowle, together with that of the Egmore Mettoo (held also by the same person) and advertising the two farms for the remainder of the lease. It appeared indeed that Mr. D'Souza with very large advances and considerable encourage-

ment to the inhabitants, had not been able to bring the lands to that state of cultivation which he expected, and reckoned upon when he took the farm. His efforts were disappointed chiefly by the want of laborers. The war had depopulated the country, and no encouragement could induce a sufficient number to come from distant places. Superadded to these causes, the late extraordinary failure of the periodical rains about Madras must have operated in no small degree to produce a deficiency in the proposals.

"Having mentioned the late failure of the periodical rains, we shall beg leave to dwell a little here upon an event which is likely to be productive of very serious distress to the inhabitants of the Jaghire, who have lost nearly the whole of the great sumbaw crop, and are without any water in their tanks for the future cultivation of the year.

"The rains which fall in October are almost the only source from whence the Jaghire is supplied with water. Besides the immediate benefit derived from them, tanks or reservoirs are everywhere constructed to receive a stock of water for the consumption of the year, and these tanks generally contain from eight to twelve months' supply.

"So complete a failure as that which happened in October has not, as far as we can learn, been known within the memory of the oldest inhabitants, and the people of the Jaghire, who are particularly affected by it, will require every possible indulgence and attention from Government, even to prevent the miseries of an absolute famine. We have directed Mr. Dighton, the Superintendent of these districts, to take a general survey of their present state and report it to us. In the meantime our endeavours are employed to facilitate the means of sending rice from hence into the Jaghire, and when we receive Mr. Dighton's report, we shall be able to judge what further relief can be afforded upon this emergency."

This same year (1787) is remarkable for the first immigration of native Christians under a Roman Catholic priest, called Padre Manente. They numbered 300, and had been compelled to leave Guntúr owing to the sovere famine raging in that part of the country. They were finally, after some opposition, accorded assignments of land in the Tripassore division,* where their advent was

* Now the Mappédu Taghil of the Conjeveram taluq. They afterwards spread into various other parts of the district.

doubtless a great boon in the depopulated state of the Jaghire. He got a *honorarium* of ten Pagodas each for 30 families he thus brought into the Jaghire at first, and the Government in 1787 decided that he should be encouraged to lead fresh immigrations into it, which he did by introducing altogether 351 families of native Christians from Guntúr, the Nizam's territory, and Mysore. It was not until 1805, however, that Government recognised the old priest's services by giving him 2,700 Pagodas and a pension of 50 Pagodas a month.

We have seen that in 1789 the district was divided into three Collectorates, the office of Superintendent being abolished. In the following year (1790) Government reverted to the plan of having only two divisions called respectively, the Northern and Southern.

Coincidently with this last change, the utter failure of the renters, the jaghire was parcelled out into small allotments and granted as much as possible only to the mirassidars or principal inhabitants on short leases. The revenue under this system improved. We find that whereas it began in Fasli 1200 (1789-90) at 1,31,849 Pagodas, it went up next year to 2,18,266 Pagodas. During the next three years (Faslis 1202, 1203 and 1204), during which the petty rent system for 3 years existed, the gross revenue averaged 4,09,175 Pagodas.

This favourable turn in the financial affairs of the Jaghire was, however, due to no efforts at improvement in its internal management or increased attention to its irrigation works. Things seem to have been left very much to take care of themselves. But the unceasing jangling, grasping and cheating, which had characterised the relations of the mirassidars in respect to the renters of 1783, had ceased. The disputes as to the proper rate of váram, or share of the produce due to Government, the uncertainty concerning which had to a great extent ruined the renters, remained in abeyance under the new system. Moreover the new petty renters were more thoroughly versed in agricultural and revenue affairs.

It was found at first to be a work of no ordinary difficulty to induce the head inhabitants to take up these rents. In 1790 the war with Tippoo, which had been merely temporarily interrupted by the disgraceful and hollow peace of 1784, was renewed, and with its re-commencement came the terror of the "enemy's horse" which affected not only the ryot but the Government also. Hasty mea-

sures were adopted for bringing as much of the Government share of the late harvest as possible within the various forts, and transport failing, a considerable portion was buried, and some destroyed.

When the Government was exhibiting such palpable signs of trepidation, it is not wonderful that the panic was communicated to the agriculturists. The Collectors (Clerk and Balfour) found extreme difficulty in procuring "proposals" from the ryots, during the two years that followed, and Government was forced to be content with isolated proposals for small tracts here and there, a considerable portion of the district remaining under amáni management.

It is rather curious to find that this form of administration which had constituted the revenue system of the country from time immemorial was then looked upon as a species of innovation of doubtful benefit, as compared with the lease system. We have seen how that system had failed, but the Government of Madras was clearly becoming impregnated with the germs of the Zemindari heresy then coming into favour in Bengal, and which was destined to prove such a signal, and (for the country) fortunate, failure in the Presidency of Madras. The Board wrote to Government as follows :—

"The institution of this mode of collection, in such of the Jaghire districts as have been taken from Renters, having occasioned some discussion and a difference of opinion at this Board, we are led to give your honor an explanation of the nature of the amaunee system, referring you to the different opinions on the subject which have been entered on our proceedings.

"This mode of collection is called amaunee, or in *trust*, because it is the duty of the person, who has the management of it, to collect the full dues of Government, to prevent any improper alienation of the revenue, and to pay the strictest attention to the just rights of every one.

"He is with the assistance of the native revenue officers, who are attached to the districts, and are put under his immediate orders, to make a division of the different crops with the ryots, according to the respective shares due to each, for which a standard is established, and after disposing of the proportion due to Government to the best advantage, and making such expenditures for the charges of collection and repairs of tanks, as may be imposed on him, to remit the surplus to the treasury.

"The mode of dividing the crops between the Circar and the ryots has uniformly been practised in this country, that is to say, in the Carnatic, and in general indeed through the Northern Circars, under every kind of government to which these countries have been subject, and when farms have been let out, they have been no more than contracts with people (to whom the Government rights are transferred) to pay, in money, what the Government share is supposed by them to amount to, and it has always been usual to make it a condition with such persons in their muchilkas, that they shall do strict justice in the distribution of the ryot's share."

What these shares really were was uncertain, and this uncertainty, together with the disputes to which it gave rise, had contributed largely to the failure of the lessees of 1783. The Collectors found the same difficulty an almost insuperable barrier to successful amáni, or direct, management. This cause no doubt operated, in no small measure, to stimulate Government and its officers in their endeavours to extend the petty renter system.

At the end of 1789 the "Zabitha Warrum, or new distribution established by this Board," the preparation of which had been one of its first acts on its constitution in 1786, was forwarded to the Collectors of the Jaghire for report, especially in reference to its probable effect in the extension of cultivation and the improvement of "the Company's revenue." It was not, however, received with much favour, and elicited from these officers alternative proposals for the cultivation of the large extent of available waste. The measure had, moreover, always been an extremely unpopular one with the ryots, who forthwith assailed Government with petitions for its withdrawal.

In April of the following year (1790) we find that the Collectors were instructed to recur to the "mammool (or customary) warrum" and to "notify this change to the inhabitants of the different purgunnahs under their respective management, it appearing from various reports, as well as from representations by the Collectors, that an almost general dissatisfaction prevailed among the Jaghire inhabitants, on account of the standard established in 1786 for the distribution of the crop; insomuch as to occasion a desertion from several districts and obstruction in collecting in the harvest at that critical juncture."

This order was, however, hardly definite enough, and in December of the same year the Board, "having since found the necessity

of defining some standard by which the shares might be distributed, directed as a precedent the Collectors, to adopt from the 30th of April last, the mammool in force at the time Condarow was in management previous to the late war, which had been followed for a long period, as the most equitable and satisfactory."

It is extremely difficult now to determine what was, even the general, proportion thus established. It is known that it varied in the several parts of the Jaghire for different portions of land, according to the nature of the soil. But it is safe to assume that, *exclusive* of the various arbitrary imposts introduced by the Nabobs and their underlings, the Government share amounted generally to about one-third of the gross produce. This may safely be assumed as the mammool referred to, and it left to the mirassidar a larger share than to Government, owing to his fees, &c., being excluded before the shares were struck.

The following example taken from a report of Mr. F. H. Ellis, already alluded to, will make this clearer. " Suppose a village of the *teram* of 503 *canis*, *nanjey* and *punjey* under cultivation, the *uda-váram*, or total produce of all kinds of grain, being 3,000 *calams*, from which deduct 8 per cent. 240 *calams*, for manyams, 10 per cent. 300 *calams*, for mareis, 15 per cent. for seed, stock and labor, 400 *calams*, and let the remainder be divided half and half, the *mel varám* will be 33⅓ per cent. or 1,005 *calams*, making the actual assessment on the village rather more than 1-3rd of the total grain produce."

It may be incidentally pointed out that there could hardly be a stronger proof, than is supplied in the above details, of the position that the Government and the cultivators were originally, in truth and in fact, *coparceners* in the cultivation of the soil, under a contract, the terms of which were too notorious to require other record, than a reference to what annually took place at harvest time, according to custom or mammool.

Assistants were first appointed to the Collectors of the Jaghire in 1792, and orders were issued to the latter officers to " survey and make proposals for the repair of tanks and water-courses." The want of funds, however, seems to have hindered the carrying out of this necessary measure to any considerable extent.

THE ADMINISTRATION OF MR. COLLECTOR PLACE.

In 1794 Lord Hobart became Governor of Madras, and in November of the same year Mr. Lionel Place was appointed Collector of

the Jaghire. His administration was at once signalised by vigorous measures, which had for their object the reduction of dubash influence. This* "was an evil to eradicate which, both in that district and in the Carnatic, formed a leading object of the administration of Lord Hobart." On the appointment of Mr. Place to the Collectorship of the Jaghire, his particular attention was therefore called to the necessity of accomplishing so salutary a purpose in that portion of territory. His efforts, accompanied as they were by a vigour and firmness of proceeding, which could alone insure them any success, appear to have had the effect of liberating the inhabitants from the power of a faction, whose views and inclinations were alike hostile to their welfare, and the general prosperity of the country.

"The calamities of the war of 1780 occasioned *the resort of almost the whole surviving population of the Jaghire to Madras,* and induced many of the inhabitants to dispose of their interest in the land, for perhaps a month's subsistence, and often less, when peace was restored, the same inhabitants were allowed to cultivate the lands they had thus sold, on the condition of the most unqualified dependence on the purchasers. These purchasers were the dubashes or their agents; and under this denomination was included the principal domestic in the service of an European. Through the means of these relations, they continued to retain the property which they had acquired in the villages; and by the pretended importance which they were enabled to assume, through their intercourse with Europeans, they kept the inhabitants in complete subjection. Some individuals, the most intriguing and aspiring of the dubashes, attempted to set themselves in the place of the Nabob. They found means to introduce their own amildars, and other servants, into the management of the country; fermented quarrels between the inhabitants and the renters; and thus established an authority, far more effectual than that of the Government of Madras. After a little time these quarrels subsided, or at least, reached not the ears of Government, whose principles were so little known, or so easily misrepresented to the inhabitants, that their complaints were addressed to the dubashes themselves, who became the arbiters of all disputes.

* Fifth Report of the Select Committee on the affairs of the East India Company, A. D. 1812.

"Towards establishing their authority, the dubashes thought it necessary to give way to the pretensions of the inhabitants, regarding *their share of the crops;* as any thing like an enquiry into their rights, would have defeated their project of supplanting the power of Government, and thereby making the Jaghire a property to themselves. This gave rise to various animosities among the inhabitants. One man advanced pretensions for himself, and excluded the rest; property having been once thrown into confusion, was easily invaded. In this state of things, the dubash was pampered by both parties. His cows were sent to feed and fatten at the expense of his clients, and their carts and servants employed in his service, for whatever purposes he pleased, his favour being the only return expected.

"The underling dubashes played the same part on a lesser scale; so that when the Company's Civil Servants were sent to the management of the Jaghire, the junto became so formidable, that no one would venture to provoke its wrath. In the progress of this odious system, the former leaders of the inhabitants, in a great measure lost their influence, or maintained it only, by showing a deference to a set of upstart dubashes, who but the other day were subservient to them; for many of them had risen from being common ryots. Nothing could be more irksome to the headmen of villages, than this humiliation; but it was impossible in such a state of things, they could resume their proper place in society.

. . . . . As long as the dubash's influence existed, a powerful obstacle presented itself to any effectual measures being adopted by the Company's servants, for placing the revenue management of the country on a proper footing."

As long as Lord Hobart was in power Mr. Place received effective support from Government, in his efforts to put an end to a state of things at once disgraceful and ruinous. But the faction was all powerful with the magnates at the Presidency town, and there are only too many proofs that the members of the Board of Revenue were not in accord with the Governor in this matter. Mr. Place, who was a man of considerable mental power and possessed of extraordinary administrative ability, felt keenly, and too often showed that he resented, what he rightly described as want of support, albeit concealed after the most approved methods of diplomatic art. He was unable to prove assertions made with more candour than

prudence, and the Board, therefore, generally got the better of him. The end of it was that things came to a crisis on the arrival of the Earl of Mornington, who succeeded Lord Hobart in the Government, and Mr. Place, unfortunately for his official reputation, tendered his resignation on a point entirely beside the real question at issue between him and the Board.

To revert to Mr. Place's administration. On his appointment in 1794 his energies were first directed to the resuscitation of the revenue machinery of the district. The Nabob had discontinued availing himself of the Canongoes, who enjoyed large emoluments for looking after the Government accounts. They were allowed, however, to retain their emolument, and had nominally performed the duties of accountants, after the Company had assumed the direct management of the Jaghire. There were 16 of these officers, one to each of the Pergunnahs into which the Jaghire was divided. They were supervised by an officer called Head Canongoe. The duties of this department are summarised by Mr. Place as "the registering of the several classes of land into productive and unprofitable, the sub-divisions of the former into wet and dry, alienations as church benefices, donations to individuals, the product of the soil, the numerous deductions therefrom and their appropriations; finally the just divisons of the remaining produce between the husbandmen and the Circar, and the check and registering of every thing that could affect the public interests." Although drawing large stipends from the revenues, they grossly abused their trusts, and their accounts, where such existed, were merely fabrications concocted for the purpose of concealing frauds and irregularities of the renters, villagers and native collectors, to which they were parties.

When discovery became imminent, and falsification of accounts useless in view of systematic examination, these officers straightway resorted to the plea of ignorance, and neglected to keep regular accounts. This was what occurred in June 1796, when the Board of Revenue summoned before it the chief Canongoe and his associates to deliver in accounts for the previous five years, to aid them in deciding on certain complaints touching the collection of certain irregular demands under the name of Saderwared, &c., and to their "infinite surprise" were informed that they had no accounts of any kind in their possession.

Concurring with the Board that these officers were "a useless and heavy charge on the Revenues," besides being "employed in collusive practices with amildars, renters and others, either to deceive Government by withholding, or falsifying the accounts, or for the purpose of extortion from the inhabitants," Mr. Place very properly abolished them, and appointed in their place a Sheristadar with a proper staff of gumastahs, so as to form an effective record and account department. The duties were exactly the same as the Canongoes whom they displaced, and the emoluments and privileges of the latter were created a fund for their remuneration of the reformed establishment, service in it being contingent on good conduct and sedulous performances of the duties. These emoluments were found to average about two per centum on the "gross Teerwa produce." The patronage and control of the new establishments lay, appropriately, with the Collector.

The officers of Desmuk and stala-karnam, which were designed as checks on the work of the Canongoes, were done away with. They had been only partially established in the Jaghire, and had failed to answer the object in view.

The new establishment would have effected small improvement without an efficient establishment in each village. The native system was all that could be desired in this respect, and all that was required was its revival and restoration.

The first and highest officer was the "Nátwár" or headman of a Nádu, or circle of villages, the cultivation of which he supervised on the part of Government. These officers were possessed of considerable privileges, and were men of great dignity and reputed wealth. They appear to have been lost sight of after the territory was made over to the British. The Nabob recognised or ignored them, deprived them of their offices, or restored to them their privileges, as they resisted or fell in with his exactions, or as his rapacity was sharpened by the urgency of his necessities. Such a system had demoralized what was really a very useful body of men, who were, moreover, eager to be relieved from the consequences of the ascendency of the dubashes, which had reduced them to the condition of ordinary ryots. Mr. Place took advantage of the disposition they now showed to return to the discharge of their duties, to which he therefore restored them under certain guarantees for their good behaviour.

The "Nátwárs" were a very ancient body of officials. Of much more modern date were the Monigars, or Headmen, of whose services Mr. Place now availed himself in superintending the cultivation, and aiding his more immediate servants in the settlement and collection of the revenue within their respective villages. As has been already remarked, this office was not one of the original institutions of the village system in the Jaghire. The affairs of a village, in that district alone in India, were originally managed by a council consisting of the principal shareholders, whereas elsewhere each village was controlled by a Potail or Headman.

The Karnams, or village accountants, had fallen into great destitution before the war of 1780, so much so, that many of them had mortgaged, or disposed of, the lands set apart for the support of this office for temporary relief to their necessities. Many had deserted their villages to seek a means of livelihood elsewhere, while the few that remained abused their position to promote their own private ends, or for the aggrandisement of their superiors. The comparatively settled condition of the Jaghire for some years previous to Mr. Place's appointment had induced some of these men to return, and he now entered into arrangements for restoring to them their lands and perquisites, by insisting on the acceptance of reasonable terms by their creditors. He likewise evicted such as had been proved guilty of gross abuse of their trusts. This office, as elsewhere in this Presidency, was a hereditary one, and was remunerated partly by lands set apart for the support of the office-holder, and partly by certain fees or merahs. The merah of the Karnam ranged from $\frac{5}{14}$ to $1\frac{1}{3}$ *per cent.* upon all produce. Besides this, he got two parts out of the "Swatantara Dittam," which was about 12 per cent. of the gross produce previous to deductions. There was also a certain extent of mániyam, or land which he cultivated free of assessment. The extent of this was very various, owing to causes which it is now impossible to trace. In many cases this mániyam had no doubt been unduly and improperly augmented, owing to the control which the Karnams possessed over the village accounts. It is easy to see how these officers, who, even under the strictest form of administration, are necessarily the repositories of very extensive trust, should, during the long period of misrule and neglect through which the Jaghire passed before Place's days, have found the temptation, thus to increase the emoluments of their office, too strong to resist.

Another cause also operated to induce them to adopt this method of aggrandising themselves, for, under the ancient constitution of the village community, a Karnam was debarred from becoming a shareholder, or being directly or indirectly interested in any of the cultivation of which it was his duty to keep the accounts. There was sense and reason in this restriction, but it is evident that persistent supervision would be required to secure its observance. Mr. Place notices the result in the Jaghire as follows:—"From the extensive property which some of the Karnams enjoy in mániyams, and their influence, it is very frequent for them to evade this (law) by taking up perpetual mortgages of shares. The same wise judgment, which imposed this restriction upon the Karnams, should also have extended it to prohibit the husbandmen from holding the office of Karnam, intended as a check upon them. The duties of the two are incompatible, and I doubt if in the spirit of economy, the rule should not be interpreted reciprocally; yet the former consider themselves uncontrolled in this privilege, although operating to the public detriment. I have already alluded to the circumstance of their acting in the double capacity of cultivator, who is to render an account of his cultivation, and of Karnam, who is to pronounce what are his just fees and share, to record all fraudulent appropriation against the due rights of Government; and who is in fact the oracle in everything."

The "Tukri," or "Taliyari," was an officer, in his way, not less important to the village community than the Karnam. He was the village policeman. His duty consisted in watching the grain heaps, and he was, moreover, personally responsible for all robberies in the village up to five Pagodas. His services were remunerated by a deduction of from ½ to 1½ *per cent.* on all produce, and 1¼ part of the Swatantara Dittam. In nearly every village he had a mániyam also.

These emoluments however had often excited the cupidity of the villagers and of his superior officer, the Poligar. Mr. Place therefore found the case of these officers very similar to that of the Karnams, and applied the same remedies.

The Poligar was the Police officer, responsible for the safety and peace of a circle of villages. His merah varied from 1$\frac{1}{24}$ to 4$\frac{1}{8}$ *per cent.* on all produce except mániyams. In many cases also he enjoyed a mániyam. He was entitled to certain services from the village

artificers, and received a ready money fee, or "russoom," called "Kandáyam." This office is no longer in existence.

By means of the above reformed machinery, the district enjoyed the results of order and quiet, such as it had never experienced before, and information was obtained regarding it of a much more exact nature than had existed previously.

We learn that the Jaghire consisted of 2,241 villages, containing a total extent of 939,019 kánis. Of this, the actual cultivable area in Fasli 1205 (according to Barnard's survey) was 469,786 kánis. From this again a deduction of 76,242 kánis has to be made for Tarapadi and Sannad Inams. The number of houses was 57,911, and the population was computed at 2,71,372, of whom 8,387 were mirassidars. Of the latter 52 *per cent.* were Vellálans, 20 per cent. Brahmins, and all other castes 27 *per cent.*

The total number of mirassi shares in the Jaghire was found to be 17,821½. 15,994$\frac{9}{16}$ shares were in the occupation of the above 8,387 mirassidars. The lands represented by the remaining 1,827$\frac{5}{16}$ shares were cultivated by Payikáris, called in this instance Káni Kudis (land occupiers), being unclaimed by the families to whom they belonged, and which had either been exterminated, or had deserted the country during the various wars.

Messrs. Balfour and Clerk's 3 years' settlement on the Rent system for Faslis 1202, 1203 and 1204 had aggregated, for the whole Jaghire, Star Pagodas 2,44,033 annually. The last year of this settlement was running when Mr. Place took charge. Although it had produced an increase of about 30,000 Pagodas on the previous settlement of Fasli 1201, Mr. Place soon discovered that it did not represent the revenue properly due to Government. He accordingly made a tour through his charge at the beginning of 1795 and began an investigation of the "Teerwa accounts" which soon supplied abundant proof of extensive evasion. He was only able to complete his examination of the accounts of Tripassore on that occasion, but considering the result there, together with his more cursory inspection in the other Purgunnahs, he concluded the best arrangement in his power for protecting the revenue of Fasli 1204 from the results of fraudulent concealments, the full discovery of which would necessarily be a work of considerable labour and time. We find him accordingly assembling the inhabitants, showing them how he had got proofs "of the inadequate assessment made for the Circar, that he had discovered

the pretext which they had used to depreciate the revenue to be devoid of foundation; and that they were bound by interest and duty to render themselves worthy of the immunities and happiness they particularly enjoyed under the Company's Government, by paying to the Circar that portion of the revenue which had been in preceding years irregularly diverted into the channel of revenue officers."

The efforts made by Mr. Place during this tour resulted in an increase of Star Pagodas 27,821 to the revenue of Fasli 1204.

This total was further raised by Mr. Place, in Fasli 1205, to Star Pagodas 3,60,809, and in 1206 to 3,92,681. The North-East monsoon of 1797 was however one of extraordinary severity, and the irrigation works of the Jaghire were greatly damaged thereby. The invariable result followed, for the gross revenue fell off in Fasli 1207, the last year of Place's incumbency, to 3,27,807 Star Pagodas.

The principle on which these settlements were made by this Collector will be presently noticed. It may be interesting, however, to note the effect of his vigorous and intelligent administration on the collection of the revenues so settled. This appears to have been then, as in more recent times, a weak point in this district, for we find the Board in a report to Government writing as follows: "We shall here briefly observe that the aggregate revenue for the last year, including the Home Farms, is stated at Star Pagodas 3,92,681, and he has reported having grain on hand for nearly the whole balances outstanding; his gross collection within that Fasli (1206) for arrear and current revenue amounted to Pagodas 4,31,483, *a proof unexampled in that country* of the able exortions and vigilance of the Collector."

From time to time, after the assumption of direct management by the Company's officers, the Government had with good policy abolished various taxes and imposts, which could not but act injuriously on the prosperity of the country and on the principal and more legitimate sources of revenue such as those arising from land, abkarry, and sea customs, as well as the mercantile transactions of the Company. The principal of these were the very harassing Land Customs or Sayar, and the Loom Tax. The latter of which, while bringing in but an insignificant return, operated in paralysing the Company's Cloth and Muslin trade, by driving away the weavers, or causing them to forsake their trade. The former of these taxes had

been abolished in 1788, and the latter was first suspended in 1783 by the Committee of Assigned Revenue for five years, at first, and then, until the expiry of the leases, after which it was abrogated altogether. There was besides a still less defensible class of imposts such as Nazzars, Kirch and Saderwared, which had produced very grave irregularities on the part of inferior officers. These also had been swept away before Place's days, and these enlightened measures no doubt contributed, along with the Collector's own good administration, to the improvement in the financial condition of the Jaghire.

The progressive increase in the Abkarry Revenue was another result of the new *rigime*. Up to Fasli 1205 the Arrack and Toddy farms had been put up separately in each Purgunnah. These farms had been taken by men of little property or standing, and the result had been unsatisfactory. In Fasli 1204 the revenue from this source had been only Star Pagodas 2,000 for the whole Jaghire.

He obtained the acquiescence of the Board, and the sanction of Government, to the consolidation of these small leases into one farm, which would include the whole Jaghire. The result was an immediate annual increase of Star Pagodas 2,300, for the privilege of the exclusive manufacture and sale of Arrack and Toddy was let to a contractor of means for three years (Fasli 1205, 1206 and 1207), at Star Pagodas 4,300 per annum.

This lease fell in on the 1st July 1798 (Fasli 1208), and, although the Home Farms were separated and leased out along with the Presidency town, the lease of this privilege in the Jaghire for 5 years fetched 7,500 Star Pagodas from a substantial contractor, who deposited 2,000 as security.

Up to the time that Place took charge, little had been done in the way of the maintenance and repair of the irrigation works, and that little was done by fits and starts. The endeavours of the local officers were neutralized by the want of funds which perplexed the Governments of those days, and rendered nugatory the benevolent despatches of the East India Company's Directors, and the resolutions of the Local Government to amend the crying defects of the Jaghire in this respect. A school of surveying had been established in 1793, and a "Superintendent of Tanks and Watercourses" was recommended by the Board in the beginning of 1795; but the "surveys and proposals," &c., together with the actual execution of

works remained with the Collectors, and Place with his usual energy set himself to making the most of the materials and the funds at his command.

The natives of India undoubtedly possess a natural aptitude for hydraulic engineering, which, whether it arise out of, or be merely stimulated by self-interest, has, when directed by persons, possessing the vast authority and influence of native governors, or Collectors of Place's stamp, produced many grand and successful works. In point of fact, nearly every successful irrigation work in the south of India has been initiated, if not entirely constructed, by such agency.

Place was not the man to neglect to avail himself of the opportunity afforded him, and his force of character seems to have communicated that energy to his superiors, which was needed to reduce to practice the sound conclusions as to the theoretical good policy and expediency of attention to irrigation works, which had for some years found expression only in Orders and Minutes of Consultation.

Shortly after he took charge, he obtained an advance of Star Pagodas 16,700, and we find that between 1st May 1795 and 30th November 1796 he had expended 61,959 on tanks, repairs and reconstruction, while in the subsequent year he spent about 33,990 under the same head. It must be remembered that these sums are only those of which record remains. Much more was doubtless spent. But little idea can thus be formed of the vast amount of work done. Labour was doubtless very much cheaper than now, but the major portion of the work was never paid for in full. The villagers were only too glad to bear their share, and so restore their lands to a fertility to which they had so long been strangers. Much labour of the coarser sort, such as earth-work, was executed gratuitously, and still more was paid for at the batta, or subsistence, rate.

The following extract shows how low the Jaghire had fallen. Mr. Place is reporting the result of his examination and settlement of the three important "Purgunnahs of Tripassore, Carangooly and Conjeveram" in October 1795. After showing that out of the arable lands in these Purgunnahs, only $\frac{1}{3}$ of the nanjei and $\frac{2}{3}$ of the punjei, which should have been cultivated, had been brought under the plough during the previous two years, he goes on to say:—

"The causes of their (the lands) desertion may all be traced to the immediate or remote effects of that calamitous war of 1780, from which the country but slowly recovers; to which public embarrass-

ments have given a longer continuance than they otherwise would have done, and which will yet be felt until those causes, from whence they in some respects annually acquire strength, be removed. I shall here be understood to allude chiefly to the state of the tanks which have declined, as population should have advanced, and by diminishing the necessaries of life, considerably checked it, as well as operated with other consequences. Whatever may have been the progress of population since that memorable and afflictive calamity, there is every reason to believe that, from the foregoing cause, a great part of the industry, which might have been brought into action, is either alienated from its native residence, where only it can enjoy happiness, the fruits of its labour, and anticipate their growing value; compelled to seek a remote and sometimes dishonest livelihood; or reduced to the sad alternative of a precarious dependence on human compassion for its daily subsistence. Very numerous are the spots which now bear scarce any other trace of having been frequented by mankind, than the melancholy and indelible vestiges which the war I speak of has left behind; but everywhere may be seen symptoms of the wonderful population which has once filled these countries.

* * * * *

"I must inevitably introduce another subject, inseparable from the decline of husbandry and of population, but which will equally suffer by the comparison, viz., the general loss of fecundity in the soil of the Jaghire arising from causes not yet incorrigible, but which are fast acquiring an inveteracy, threatening most alarming public evils, if strenuous exertions be not used in time to subdue them.

"I have already stated my belief that a part of the population which had sprung up since the war of 1780, has emigrated from the Jaghire into other parts of the Carnatic, and indeed of the Peninsula; the same inducements, which led them away, have also operated in keeping a part of that which was drawn out of the country in banishment; and a still farther has been seduced by the growth of luxury in Madras, from their natural employment, to go in the vain search of a happier and more abundant livelihood.

"With regard to the first part of this observation, it may be inferred from the small number of new habitations which are to be seen throughout the country, by no means proportionate to the natural increase of population in so long a period. Places, once

eminent for extensive inhabitancy, dwindled to a state and condition little better than that of hamlets, and in general, there are rarely exhibited any marks of their having emerged much from that, in which they settled soon after the return of tranquillity. Population, as it multiplied, ought in this way considerably to have increased society, and by creating a multitude of wants, attracted trade and occupations to supply them; yet the foregoing fact and the present survey will show how little it has had this tendency; for what has not wholly alienated itself is dispersed into remote and obscure corners, where it draws a scanty subsistence from the means which chance has left, of carrying on an inconsiderable cultivation, and where it is almost lost to the State and its own good; since few villages possess even a shop, or afford encouragement to a bazaarman, or often an artificer to settle among them in order to administer their conveniences, except at Conjeveram and Tiruvallúr, where religious ceremonies and inland commerce reciprocally extend their influence, it is observable to be exactly proportionate to the state of the tanks, and which is such as not to admit of its exceeding its present bounds, in any considerable degree.

* * * *

"The effects which the preceding circumstances have produced with regard to population, as it is ascertained by the enumeration of houses alloting 4 persons to each house, is that in the course of many years of tranquillity, for no calamity resulted from the late war to the Carnatic, in the Tripassore Purgunnah it does not amount to two-thirds of its extent when Mr. Barnard's survey was taken; not to one-half in the Carangooly Purgunnah, and but to three-fourths in that of Conjeveram, where, however, it must be remembered, that a great part of the houses contained in the two towns are built merely for the sake of religious festivals, and remain unoccupied at other times: therefore, although the same principle of calculation has been used as to the number of inhabitants, it cannot well be applied here. From the many years of war and disturbance, antecedent to the date of that survey, and the convulsions which distracted the country, it may reasonably be concluded that population was not then most abundant. My own opinion is, that it had not nearly reached the summit it afterwards attained: and was as far exceeding immediately preceding the war of 1780 as it surpassed the present times; in which case the country is yet destitute of one-half of its former inhabitants, if not more."

Besides these causes of deterioration, the Jaghire suffered from others incidental to its containing in its centre the Presidency town. The large European population, military and civil, caused a great demand for sheep, which it appears to have been the duty of the Collector to supply, at all events for the troops. The scarcity of good animals, the inferiority of the breed, and the fastidiousness of the authorities in their definition of what constituted a "Table sheep," compelled recourse to be had even to the ewes at the breeding season, when they are in plump condition. The expedient intensified the evil, for the fertility of lands, which requires to be maintained by folding sheep on them, naturally suffered by the diminution in the flocks. Mr. Place made strenuous efforts to neutralize this drain on the stock of the Jaghire by importation from the West, and he was supported by Government, whom we find advancing Pagodas 10,000 for the encouragement of private enterprise in this direction, and insisting on a "monthly supply of sheep for stocking the Jaghire and for the consumption of the garrisons and cantonments," being furnished by the neighbouring Rajahs of Calastry, Vencatagherry and Bomrauza.

The inhabitants of the Jaghire themselves, blinded by greed and poverty, further contributed to the increasing impoverishment of the soil. Bratties, or cakes made of cowdung and used for fuel, and straw, fetched a ready sale and a handsome price in Madras. The temptation was too strong. The desire for immediate gain deprived the fields of the necessary manure, and the farm stock of the fodder required to maintain it during the hot months, when pasture is not to be had.

Mr. Place's struggles against these evils were however productive of little advantage, and the improvidence, against which he inveighed, has continued ever since to sap the fertility and prosperity of the district, which is even now the most backward, and its cattle the most miserable to be seen anywhere in the length and breadth of the Madras Presidency.

Mr. Place was always on the outlook for opportunities of developing new products, as well as the existing resources of his district. Accordingly, we find him in 1797-98 experimenting on the cultivation of wheat. He was at first inclined to think well of the prospects of the introduction of this new grain, but the variable nature of the climate and the great heat proved further effort in that direction useless.

In the same way, in April 1795, he pressed upon Government the expediency of adopting for trial in the Jaghire certain proposals for breeding establishments for horses, brought forward by a Lieutenant French. This scheme, however, also seems to have turned out abortive, although there can be little doubt that the extensive open plains in the district are admirably suited to this purpose. But then we must not look to produce animals unsuited alike to the locality and to the wants of the inhabitants. The Arab, or any of the larger breeds, is quite out of place, and in fact would starve, where the invaluable Mahratta pony, or "tattoo," thrives. Yet the encouragement of this most serviceable and hardy breed, which has been most aptly styled "the best blood in India," has been persistently overlooked and neglected, on the advice of persons who have had only one idea, namely, the production of the larger style of animal, for which the South of India must, as history and experience alike unite in teaching us, depend on importation for its supply.

Mr. Place left his mark in other and more permanent ways on the district. He still lives in the memories of the people. His exertions and success in the execution of public works have been referred to. Some of the finest tanks in the district, such as Uttiranmerúr and Madhurántakam were practically created by him, and no one, standing on the magnificent calingula of the latter, can help admiring the genius apparent in the conception of the scheme, and in the combined beauty and strength of its execution.

The disastrous storm of Fasli 1205, which greatly injured this work during its progress, wrecked many villages and destroyed their bazaars. The Collector was at hand with help at once. Immediate relief to the extent of Pagodas 2,423 was sanctioned by Government at his request, for the alleviation of the pressing necessities of the sufferers, together with a temporary advance, for the same purpose, of Pagodas 5,844. A further sum of Pagodas 3,000 was sanctioned for the repair and reconstruction of bazaars.

The enlightened solicitude and the restless energy, which he displayed for the improvement and well-being of his important charge, procured for him the veneration of his ryots. This feeling has not even yet died out. His administration remains in their minds a standard of excellence by which the acts of his successors continue to be tested, and to which it is the highest honor, in the popular judgment, to compare them.

We shall now return, as proposed above, to an examination of the principles which dictated his settlement of the land revenue. His report in elucidation of this was not sent in until after his resignation and departure from the district. It is dated the 6th June 1799, and although of the extreme length of over 700 paragraphs, will well repay perusal by any one wishing to form for himself an opinion on the mirassi question.

The rates of váram, that is, the proportion of the produce belonging, respectively, to the cultivator and to Government, had furnished a stumbling block to the Government of Fort St. George from the very commencement of the direct management of the Jaghire. It had been one of the chief causes which had wrecked the renter system, and the system of leasing the villages to the headman of each was simply an expedient, devised for temporarily tiding over the difficulty, which the authorities experienced in arriving at a correct decision as to the real rights of the State. The cultivators knew that they were masters of the situation. They would agree to nothing, and the *Dubash* faction encouraged this recalcitrance, as a means of maintaining their nefarious influence.

It has been already noticed that the Board of Revenue on its first constitution attempted to set the dispute at rest, by ordering the adoption of "Zabitah Waram," or "general fixed standard for the division of the crops." This scheme, however, raised such a clamour as to cause its withdrawal in 1789, and Government ordered them to revert to the "Mamool Waram, or the former standard according to the soil of the respective districts and places, *established by prescription.*"

The *Vára Dittam,* or *Mamool Váram,* rested on no intelligible basis. It varied in every village, and hardly any two villages possessed the same scale. This inequality and uncertainty were partly the natural outcome of long years of unsettled government and bad administration. But Mr. Barnard's survey, completed in 1779, is really responsible for giving shape and permanence to the worthless claims of interested villagers, with whom the Nawab's mismanagement had made it an article of faith, too plain to be gainsaid, that the only way, to save any of the fruits of labour from the exactions of the Circar, was to exaggerate rights to the utmost, and conceal and depreciate the out-turn.

Now Mr. Barnard, as has been seen, went into the Jaghire under very unfavourable circumstances. Everything was against the

favourable completion of his mission. The executive power was in the hands of the Nawab as lessee, and the village officials, who were of course landholders also, were the sole repositories of all statistical information possessing the slightest claims to accuracy. It is evident that the interest of each of these parties was hostile to the Company's spying out the land for itself in this way, while the cultivators had an additional inducement to render false information, in the immediate danger, which menaced them, should the Nawab get hold of the truth.

Mr. Barnard therefore did the only thing possible. He made his measurements, which were accurate and above suspicion, and he wrote down opposite his entries what he was told, and, of course, for what such information was worth. There is just this to be said for Mr. Barnard's labours, that they produced an approximate idea of the extent and value of the Company's estate, and represented the utmost claims of the Mirassidars of the day in each village.

The whole course of native revenue history and tradition is, however, concurrent in ascribing to the sovereign power the right to a certain *fixed proportion* of the produce, and this is irreconcilable with the *varying rates* which were palmed off upon the Company, when the Jaghire passed into its hands.

MIRASSI AND LAND TENURE UNDER MR. PLACE.

An attempt has been made in a former portion of this treatise, to exhume and reproduce, in a connected form, the pure Hindu system of revenue administration. The position of the sovereign power to the mirassidar in reference to the land, and the proportion of the produce falling to the share of each, were explained in as much detail as the materials necessary for such a narrative permitted.

It is quite clear that when the Government of Fort Saint George first came face to face with these two questions, their ideas on the subject were of the vaguest. The *data* necessary to a correct decision were then non-existent, and we find them attempting to throttle disputes by the enunciation of a high-handed doctrine obtained from Bengal.

It was many years before they even heard of mirassi tenure. For instance, when in November 1783 the Government issued a "Proclamation for proposals for renting the lands of the Jaghire of

Chingleput," no allusion of any kind is made to mirassi rights, although provision is made for the improvement of the district generally, and even for the protection of particular classes such as weavers and Poligars. If these rights had been within the cognizance of Government, it cannot be doubted that they would have been specially mentioned and provided for.

Even when these rights were urged upon them in 1796, the Government refused *in toto* to acknowledge them. It said that "the first feature in all the Governments of India is that the sovereign, whether he be a Mussulman or a Hindu, is lord of the soil; and hence it is that no alienation of lands from the property of the Circar, or rather no possession of land whatever, is valid without an instrument from the superior lord. This distinction has invariably followed the conquests of all the nations who have established themselves in India. As it would be impossible (and it would perhaps be unwise if it were practicable) for the Government to cultivate the whole of its possessions by means of hired labourers, the tillage of the land has by a natural policy fallen to the care of the indigenous inhabitants: hence the division of the crop between the Circar and the ryot; and the proportion which the latter receive, is, in fact, wages, or the price of their labour. Though the inhabitants of each village may, from generation to generation, have cultivated the lands adjoining to it, yet the original compact is not changed by residence: they can establish no more rights of inheritance in respect to the soil, than the tenantry upon an estate in England can establish a right to the land by hereditary residence, although the liberal custom of English landlords has generally given a preference to the ancient inhabitants, where a reasonable rent has been acquiesced in." Further on, the "mirassi inhabitants" have "not a right but a preference in the cultivation of the soils, the proprietary right to which is exclusively vested in the Circar."

The above is, as has already been shown, opposed to everything in truth and justice. The only excuse for it is that the order was passed in ignorance, but it is somewhat curious that it was never withdrawn, and that no Government up to the present day has ventured upon any equally explicit statement of its actual position *quoad* the mirassidar. The quotations from Mr. Place's report above, give the best idea of the real tenure upon which the mirassidar held, when we came into possession of the Jaghire.

That the mirassidars held the land of their villages absolutely, subject only to obedience to the Circar, prompt payment of just dues, and satisfactory cultivation, is as clear as that the above description of them, as day labourers under the Government as the farmer, is mistaken and unjust.

What were these just dues of Government? This is, shortly, the second great question to which Mr. Place's settlements supplied his answer.

Following the principle adopted regarding the other point, it appears advisable to let him speak for himself. It should however be remarked, by way of preface, that his annual settlements, or jammabandis, were not, as in the present day, settlements, made with each ryot individually, of the amount due by each for the current Fasli, but were made with the mirassidar body collectively. They were in point of fact annual village rents, the produce being converted into its equivalent in money. The mirassidars with whom he made them were the holders of the principal shares, who by common consent, were empowered to make terms on account of holders of fractional parts of shares. He estimated in gross the share of the produce of the village due to Government, taking as a basis former accounts in existence, or any other evidence available, coupled with a consideration of the fertility of the soil and the means of irrigation; but he no more attempted to discriminate the proportion of the whole, due by each mirassidar, than to assess the share which each particular field or allotment should contribute. His plan was the exact converse of the ryotwari system now in vogue, but very slight reflection will convince any one that it was the only one suited to the times and the people, and which could preserve the ancient mirassi system in its entirety. The system was, as has been shown above, a great financial success, both from an assessment and a collection point of view.

The subjoined extract gives Mr. Place's reasons for the shares of the produce fixed by him due to the village communities (the mirassidars) and the Government respectively. His argument is given *in extenso*: "It is a fundamental principle in the practice of the natives, that a *pyacarry* is entitled, generally speaking, to one-half of the produce of his collection, after setting aside the fees of different kinds issuable out of it. There are different kinds of pyacarries, as I have before shown, but their share is invariably higher

than that of the mirassidar in the same village. * * * A resident pyacarry, that is, such as I have assimilated to a copyholder in England, usually cultivates and makes his dwelling near them; but having a *life* interest in them, he receives no more than 45 *per cent.* of the produce, as may be seen by the old accounts which I furnished of Outramalore. The pyacarry who cultivates from year to year, having only a *contingent interest*, which may expire with the harvest, it is necessary to hold out some additional incitement to him. He is usually brought from an adjoining village where he has meerassee, and of course will not bring any part of his labour from that village, unless some extra advantage, which he cannot there have, is given to compensate him for so doing; he therefore receives 5 *per cent.* more than the *resident* pyacarry, or 50 *per cent.* of his cultivation, after setting aside fees. If he receives a higher proportion than this, it is under the sanction of specific agreements, for the culture of waste or of very poor lands. The meerassadars, having the choice of land, always cultivate that which is nearest to the village, unless select spots here and there are found, whose fertility will repay them for going to a distance.

"This therefore, which is a usage established by themselves, becomes a fixed principle, and a criterion by which to judge of their genuine rights; and it is further established by the fraudulent practices, which I have before had occasion to observe were used in this respect. A man would enter one part of his cultivation in his own name as meerassadar, and the other in a borrowed name as pyacarry, because in the first capacity, besides his share of his crops, he participated in the *fees that meerassadars collect upon the cultivation* at large, and in the latter he received a higher *warum* than as a meerassadar he was entitled to. It was no unusual thing to keep the name of a meerassadar upon the accounts, who had been dead perhaps 50 years, because it gave an opportunity to his successor to claim a higher share, under pretence of being only in trust of his meerassee, which he cultivated as a pyacarry; whilst at the same time this successor was his son and heir, and being known as such among the inhabitants of the village, lost none of his fees. The excuse given for this was, that it was *mamool* to keep the name of the deceased upon record.

"Such a counterfeit argues, that the share of the pyacarry is the highest that can in general be divided, and as most villages had at some time or other admitted this class of cultivators, so it afforded

for the most part a good rule for establishing that of the meerassadars; or, if there were any exceptions, villages under the same circumstances supplied the defect. But as encroachments had been proportioned to the opportunities of making them, so they were various and fluctuating. In some they had been enormous, in others moderate, and in a few there did not appear to have been any; but, as the discovery of the old accounts has since shown, always subject to the caprice and favour of the Circar and its servants; so that no degree of encroachment had been so uniformly observed as to grow into established usage, or prescription. When therefore, the inhabitants laid claim prescriptively to any particular rate of division, their title was destroyed by evidence of a different usage. But the general rule respecting the share of the pyacarry was without this objection. Being introduced by the voluntary consent of the inhabitants themselves, it must be supposed to have been regulated, so as to leave him a reasonable compensation and no more; for if he demanded more he was not allowed to cultivate the land. There are particular situations where he receives both more and less, but in the one case it is by express agreement from year to year, for the lease, and in the other in conformity with local customs, affecting particular villages. In all other cases, even if he makes no previous agreement, he is always considered entitled to half the produce after deducting fees.

"This rule, then, with respect to pyacarries, raises such an implication and affords so strong a presumption against the just claim of the meerassadar to so high a share as they receive, as supersedes the necessity of any further proof, a contingent interest must have some extraordinary compensation to balance the disadvantage which the termination of it may occasion; and it is for this reason that a tenant in Europe will be satisfied with a moderate profit, upon a long lease, and that the landlord must concede to him higher advantages for a short one.

"There can be no doubt that the share of the pyacarry has generally increased since the days of Saadut Ullah Cawn, for if, generally speaking, the meerassadar's proportion was 35 *per cent.* at that time, a very little more may well have been a sufficient compensation to the former. And although I am of opinion that even less than the average of the present times would both repay his labour, and afford him a profit; yet it is the best criterion to follow, as

having been determined by circumstances into which no enquiry can now be made, and because it is marked by general acquiescence and contentment.

"The rule also does not seem to be confined to the Carnatic, for independent of Bengal, it appears by Tippoo's revenue regulations to extend to the Mysore country, where the produce of land of a certain description, *hissa*, is equally divided between Government and the ryot, and it is notorious that Tippoo paid the strictest attention to the position of the husbandman.

"By what I have said, it must be very manifest that reference to so distant a period as 30 or 40 years for establishing the just share of the inhabitants, must either be impossible or inconclusive. If practicable, as some villages may be supposed to have enjoyed a greater, and others a less degree of the favour of the Circar and its servants, they would consequently have made proportionate encroachments; some also might be labouring under their displeasure, and altogether deprived of the advantages which by connivance they had once gained; so that so fluctuating a system in all likelihood would have been far from giving universal satisfaction. If a further retrospect was had, viz., into the days of Saadut Ullah Cawn, the same shares which they then enjoyed, would in these times afford them no more than subsistence. Both therefore only offer a choice of difficulties. Whilst in taking their own practice, as it has grown up, and been established by the concurrence of various circumstances, as the basis of their just rights, I have done that which seems the least objectionable, and is the most agreeable to themselves.

"A meersssadar must therefore be understood, in general, to have a right to no more than 45 *per cent.* of the produce divisible between him and the Circar, except in certain situations as follows:—

"1st. In lands which are situated under small tanks, holding from one to two months' water, where the crops being dependent, the first part of the season on timely rains, and the latter on a sufficiency of water being retained in the tanks till they are matured, disappointment sometimes ensues, the meerassadar receives 50 *per cent.*

"2nd. In high ground under large tanks, where small *picotahs* are used to draw water to the crops, after the rains are over, he receives 55 *per cent.*

"3rd. In situations where long *picotahs* are used throughout, he receives 60 *per cent.*

"If he anywhere gets a higher rate than this, it is by virtue of a *cowle* granted to him for particular reasons, to bring waste land into use.

"Although it is natural to suppose that encroachments had been pretty general, yet considering the decrease of population, and the privation which the country has suffered of other advantages, particularly in the article of manure, which affects the abundance of the crops, I made no reduction below 45 per cent.; but if I found the customary share less, I allowed it to remain so, for it was fair to presume that the inhabitants thought it sufficient. It is accordingly, chiefly in those villages which are watered by channels from rivers, and from natural springs, which run more or less, and consequently the cultivation is carried on all the year round, that it varies from 40 to 45, but for the most part it stands at 40. Below that it is not found in ten villages throughout the Jaghire, and these mostly in the Ponnary District.

* * * *

"What I have already said must always be remembered: that besides the portion of the produce which the inhabitants divide with Government, their *fees* of every description are invariably preserved to them, for without these, I am persuaded that nine-tenths of the produce would not suppress complaint, for the reasons which I have already given, that they are the tests of property,—and, however, complicated they may be, still they are perfectly understood by each inhabitant, and on receipt of them his idea of right and justice depends.

"They form part of a system with which he is familiar, and however, they may seem bewildered in inconsistency and confusion, yet, referring to rules and principles with which he is acquainted, he is inspired with confidence, and litigation is avoided. * * * *

"Taking these fees for a moment, not as originally granted, but as appendages of subsequent invention, yet it may be considered that their utility has been pointed out as society advanced, to preserve its union and the rights of individuals, therefore their prescriptive establishment gives them a sacred right to continuance. But besides that they define the property of individuals, they have a further utility, in constituting the temporary subsistence of the

inhabitants, till the final division of the crops takes place. First they are received whilst the grain is cutting; and secondly, when it is beat out, and between these two stages of the harvest and the ultimate disposal of the crops, various inevitable delays occur, which would make privation of these fees a real hardship."

Under the term "Fees" here used must be included:

1st. The produce of the Gráma or Kániyádsi Mániyam, rent-free land belonging to the mirassidar body.

2nd. The Swatantarams (from the Sanskrit *Swa*, own, and *tantram*, will). This term was properly and strictly applicable only to the fees receivable by the mirassidars in the straw before thrashing.

3rd. The Kappatams and Mercis taken in grain after the crop is threshed.

4th. The *Tundúvaram*, or fixed percentage of the Kudiváram—by agreement or custom—due to the mirassidars on all lands cultivated by Páyikáries.

The amount of all these perquisites varied very much in different villages, and the average of their total, in the different taluqs also, shows an absence of uniformity. 4 *per cent.* of the gross produce may, however, be taken, as some approximation of the general value of the first (the mániyams), and 3¼ per cent. as that of the 2nd, 3rd and 4th jointly.

The ryot's share, as compared with that of the Government, will be best indicated by the following detailed statement. It is scarcely necessary to say that it does not pretend to represent any hard and fast rule, but merely to show what were the general proportions under Mr. Place's settlements.

Take the gross produce of a village as			100
Deduct mirassidars méreis, *i.e.*, kappatam, kalpadi, kalavásam, &c..	4·3	...	
Deduct gráma or kániyádsi mániyam	4	...	
Deduct méreis of village officers, Canongoe fees, &c...	12·5	...	
Deduct mániyams of village officers	14	34·8	
		...	65·2

Remainder to be divided between Circar and mirassadar as follows :—

Circar share	...	...	...	30·7
Mirassidar's share	...	...	...	34·5 or

nearly 58½ *per cent.* of the divisible produce. If we add to this 8 *per cent.* already received in the shape of mérei and mániyam, the share really taken by the mirassidar was 64½.

From this 15 to 20 *per cent.* must be deducted for the expenses of cultivation, and this brings out the mirassidar's *net* share as from 45 to 50 *per cent.*, being the proportion laid down by Mr. Place in the above extract from his report.

This share was very nearly the one-third of the gross produce which was accepted by Mr. F. H. Ellis, and has come to be considered by competent revenue authorities, both official and non-official, since his time, as the share justly belonging to the ryot, and to which prescription, dating from the time of the Emperor Akbar, who fixed this proportion, is commonly supposed to have given him a right.

The principle would perhaps have been quietly acquiesced in, were it not for the heat with which Mr. Place pursued his theories of reform. He did not leave well alone. After he had settled each village as above, he made sweeping reductions on the share of the mirassidars under the name of Budernawees resumptions. The nature of these will be presently explained.

The villagers of Trimashi in the Poonamallee division were the first to rebel against the Collector's settlement. They were followed by those of Totakalli, and shortly afterwards a large succession of villages in the Karanguli purgunnah followed, as a protest against the terms offered to them. Mr. Place imprudently met these protests by threatening to sequestrate the mirassi of the malcontents, and to deprive them of their cattle and other property. He even went so far, in the Karanguli case, as to issue a proclamation limiting the time within which (5 days) if they returned, the transgressions of those, whom he considered to be minor offenders, would be overlooked, but permanently banishing from the Jaghire eight of the principal inhabitants of that pergunnah. One petition begets another, and Mr. Place did not get on well with the Board of Revenue. This body was in consequence deluged with petitions, and "secessions" became the fashion in the Jaghire. Calls for detailed

reports on the alleged grievances of the mirassidars were not fully responded to. Farther references were the result. Mr. Place thought that he perceived insult and want of confidence in these orders of the Board, and his replies were disfigured by an acrimony and bitterness of feeling entirely uncalled for, but which was speedily reflected in the Proceedings which he received in reply. He put himself in the wrong, and when the aid of the Government was invoked by the Board to curb the restiveness of their irascible subordinate, the Government were compelled to support constituted authority. Official existence thus became very bitter to Mr. Place.

There can, however, be no reasonable doubt that his zeal had outstripped his discretion in the suppression of abuses. The "Budernawees resumptions," which had raised this storm, were of *two* kinds. There was first the *Váratundu* or "piece of the produce." It consisted in annexing to the Government share 10 *per cent.* of the share, taken by those who had been in the habit of receiving 60 *per cent.*, and 5 per cent. from that of those who got 55 *per cent.* The two classes who found themselves affected by this arrangement were almost entirely either Payikaris or Brahmins, and it so happened that Mr. Place could not have attacked any persons, more certain to resent curtailment of the perquisites. The other resumption was called *Vileitundu*, or "piece of the price." It appears that some of the ryots sold their grain by contract, and the difference, between the sum thus realized and the average retail rates in the neighbourhood, was pounced on by the Collector, deducted from the value of the ryots' share, and added to the Government demand against the village.

The Trimashi case lay in a nut-shell, and it is not quite intelligible how there came to be any doubt as to the facts. The village was within a few miles of Madras, yet the Board excused themselves for the delay of months in agreeing to a report on it, by asserting that the Collector had not supplied them with sufficient information. The effects of this state of indecision on public business in the Jaghire were naturally most disastrous, and if, as the Board subsequently asserted, they were actuated in all they did solely by a sense of their public responsibilities, it seems more than strange that they did not take steps to obtain the required information by commission, if necessary. Their conduct is all the more inexplicable, when it is mentioned that they refused to receive in-

formation so urgently required, when Mr. Place attended on them with it in person, on the ground that he must make his report in writing.

The villagers asserted that the average produce for the previous two years had been only pagodas 189-14-8 *per annum*, and that, if they accepted the Collector's settlement, and rented the village on the terms therein laid down, they must do so at an annual loss of 372 pagodas. The Government took the only common sense view of the question by temporarily upholding the authority of the Collector, pending the decision of the point in dispute. The reasons they gave for this course are as follows: "On the one hand, a gentleman of penetration and integrity, after the most minute investigation, assures the Board that, in fixing the amount of this settlement, he has not deviated from the principle observed by him in the assessment of two complete purgunnahs, (Tripassore and Ponnéri) from which there have been no complaints: on the other hand there is the interested assertion of the inhabitants of Trimashi who, stimulated by the advice of the dubashes of Madras, are contending against the Budernawees resumptions, which from the relaxation of management in the Jaghire they have been in the habit of enjoying." But as it was clear that the land could not be allowed to remain a wilderness, until the Board of Revenue had incubated on the question as to whether these "resumptions were to be made or not," the Government were compelled to consider whether they possessed the legal power to take steps for the cultivation in the interest, of the State. They answered this question in the affirmative, and rightly so, although they committed the error of deciding that they, and not the mirassidars, were the "*owners*" of the soil, and they accordingly made the following order which deserves quotation as throwing light on the mirassi question at that time. "Having thus defined the meerassee of the villages to be a *preference of cultivation derived from hereditary residence*, and having established the right of Government to provide, in what way it may choose for the cultivation of its own lands, it remains for the Board (Government) to determine how far it may be expedient to apply these principles to the purgunnah of Poonamallee.

* * * * *

"Since, however, it has become necessary for the Board (Government) to determine the question in its present form, resolved that

if the inhabitants of Trimashi persist in declining to take their village upon the bériz, with the *Budernawees* proposed by the Collector, that he be authorised to transfer the meerassee preference of that village to whosoever of the inhabitants of the Jaghire may be willing to take it under that assessment, for the following reasons :

" 1st. Because the Government are convinced that the complaint of the inhabitants is founded, not in objections against the amount of the proposed assessment, but in opposition to the general reform entrusted to the Collector.

" 2nd. Because, though the abuses of the Jaghire and the influence of dubashes cannot be established by demonstrative proof; yet being convinced of the fact, the Government are determined, and consider it their duty, to rescue the public interests from such acknowledged evils, by the exercise of a discretional judgment in cases of expediency.

" 3rd. Because the present question being in the opinion of the Government a point at issue between the dubashes and the Collector, it is important and necessary to the introduction of a better Government in the Jaghire that the opposition which has always been expected, should be met in the most prompt and decisive manner.

" 4th. Because as the public revenue depends upon the cultivation of the land, *the proprietary right to which is exclusively vested in the Government*, the State would be deprived of its resources, if it was not at liberty to use punishments and rewards in order to extend the cultivation of the soil, a measure peculiarly important to the interests of the Company, and eventually essential to the existence of the inhabitants of the Jaghire (as may be found by the instance of years of scarcity), but absolutely incompatible with the extended sense, the Board of Revenue have affixed to meerassee rights, provided those who enjoy them should from ignorance, obstinacy or intrigue be disinclined to increase the agriculture of the country.

" 5th. Because sufficient attention has been paid to the hereditary preference of cultivation hitherto enjoyed by the inhabitants of Trimashi, in leaving it at their option to cultivate the land under the present assessment.

"6th. Because, since there are others who are willing to agree in the settlement proposed by the Collector, there is ample reason to conclude that the inhabitants of Trimashi themselves would not be losers in the manner they have stated.

"7th. Because since it appears from the Collector's report quoted, and not disputed by the Board of Revenue, that the general increase of cultivation throughout the Jaghire is in the proportion of one-third, in which Trimashi must have participated; and since the proposed assessment has not been calculated upon that increase of cultivation, the inhabitants have still less ground to oppose the settlement proposed by the Collector.

"Resolved that the deprivation of the Trimashi meerassee be considered temporary, and that in the event of their substantiating their objections to the settlement proposed by the Collector, they be restored to their preference of cultivation in that village."

Nearly one year after the above order was written the Government disposed of the dispute by endorsing the opinion of the Board of Revenue that the "settlement proposed for these villages (Trimashi and Totakalli) did not hold out sufficient encouragement to the inhabitants to become renters." They found that the Collector's system of division was too exacting, as his resumption of usurped mániyams was too stringent, and that consequently "nothing could make the inhabitants gainers by renting their villages, but to suppose that all those springs of improvement which the Collector had enumerated had been *a priori* set in motion." At the same time they "observed that the satisfactory explanation which the Collector had given of his reasons for adding to the value of their villages, the difference between the Togum and the produce of the crops, proved that a considerable part of the objections of the inhabitants arose more from a factious combination to perpetuate abuse than from a candid representation of real grievances, and appealing to this fact expressed themselves satisfied of the propriety of their decision against arresting the progress of the settlement upon their first complaint."

Compulsory settlements were now once for all forbidden, and the deprivation of mirassi rights was reserved as a punishment for conspiring to defeat the introduction of a better system, and was not to be offered as the alternative to renting a village.

Mr. Place was also rebuked for the style of his correspondence with the Board, and for the groundless charges, which it had become a practice with him to prefer against its members.

The seceders from the Karanguli and other purgunnahs were now offered inducements by the Board to return. A proclamation was first issued inviting them to do so, and to submit their complaints to Government through the proper channel. This produced no effect.

The Government who were then referred to, confessed their inability to suggest any other means of repairing the effects of Mr. Place's mistake regarding the Váratundu, which they considered to be the cause of these secessions, until that officer had furnished the information which was necessary before the question as to the proper "division of the crop between the ryot and the Circars should have been clearly stated, canvassed and determined." He was accordingly ordered to send up a full report without delay, and in the interval to keep the deserted tracts under cultivation himself by the system known as amâni, to the trouble and responsibility attending which he seems to have expressed aversion.

Meanwhile a second proclamation was issued "assuring the inhabitants that there was no intention of compelling them into a system of renting their own villages, nor of curtailing that share of the crops to which upon investigation they might be found entitled, according to record, or the custom of their districts; that the accounts of the Tuccavy which they might individually have received would be compared with their respective property which had been detained by the Collector; that the balances would be fairly adjusted after this comparison; that no mirassidar would be liable to forfeiture until his conduct should have been adjudged by us (the Government,) but that, if they should persist through obstinacy in withholding themselves from the cultivation of their lands, it would be absolutely incumbent upon the Circar to eject them for ever from that distinction, and to substitute other mirassidars." The recalcitrants appear to have slowly returned, and in the event the *Varutundu* and *Villeitundu*, which were never defensible, were abandoned.

This order was passed towards the close of December 1796. To prevent a recurrence of similar difficulties, the powers of the Collector regarding deprivations were thus defined:

"Government have resolved that no person holding the preference of mirassidar, shall be deprived of it by the Collector, until the

causes of forfeiture may have been fully stated by him and pronounced upon by us. You (the Collector) will therefore deliver to every mirassidar against whom you have cause of complaint, the charges against him, requiring his written answer thereto; and forward the whole with your remarks, for our determination. This you will consider the standing rule for your guidance in such cases.

"In villages where there is more land than the present mirassidars can cultivate, you will require each mirassidar to declare in writing the extent of ground he is willing to enter into engagements with the Circar to cultivate; previously informing them that it is the intention of Government to bestow the surplus or spare ground they cannot cultivate on *new mirassidars*; and you will submit these also for our (Board's) orders.

"In regard to the appointment of mirassidars to such spare lands, or to villages where none exist, Government have resolved that it shall rest entirely with the Collector himself. You will therefore lay before us a monthly report of the names of all persons you may so appoint, the extent of the mirassee conferred, and in what village; and you will, as before directed, submit to us a draft of the *sannad* you propose should be given to the new mirassidars."

About the same time we find the Collector pressing on the consideration of his superiors, the necessity for establishing "nâtvars," and a Poligar Department. We also find him receiving pagodas 8,000 to assist the ryots in cultivation. He was not idle also in maintaining the efficiency of the work, of irrigation. The expenditure under this head for the six months ending November 30th was close on 70,000 pagodas, and he obtained a farther sanction for the repairs of the damages caused by the unusually violent monsoon of the same year. These, and many other works which he did, amply justify the generous opinion of the Board as to the "purity of his motives," and his ability and exertions, described as "unexampled in that country."

The next eighteen months passed without any burning questions being raised, an interval which the Collector devoted to the material improvement of his charge. The results have been already described.

During May 1798, the Board are found reminding him of the delay in forwarding to Government the long-promised report and accounts

of his settlements and impressing on him that the time was drawing on when a decision on the new settlement would be required, as the one then current expired on the 30th of June, before which date the term and duration of a fresh settlement would require to be considered.

Peace was not, however, to be of long continuance, for he presently fell foul of the Board of Revenue regarding the repair of tanks. In June 1798 the Collector forwarded a set of estimates for certain tanks, the repair of which he recommended, and at the same time requested funds for the completion of others, work on which he stated to be in progress. No estimates had been submitted, and no sanction had been received in the case of these latter works.

The Board drew his attention to this breach of a "fixed regulation" sanctioned by Government, and directed that all works should cease until regular estimates should be prepared and sanctioned. At the same time they remarked, on an apparent excess in his disbursements on certain tanks.

All this was only what happens every day, but Mr. Place chose to see in it a suspicion cast on his integrity, and threw up his connection with these works. It was useless for the Board to make the obvious rejoinder that they neither conveyed, nor intended to convey any censure, and informing him that they did not see it expedient to relieve him of the duty in question. The only reply they received was: "For reasons already given it is not my intention to superintend any further repairs or improvements, nor do I think, whilst unrequited, that, it can at all be considered part of my duty to do so."

The Government, to whom the matter was handed up, could not help stigmatising Mr. Place's insubordinate conduct in severe terms, whilst they entirely relieved the Board from the charge of having made the slightest imputation on his character. He was informed that "the Government considered the superintendence of his tanks to be an essential and indispensible part of his duty; and that, as they were fully satisfied of the integrity and judicious economy, with which he had applied the public money hitherto entrusted to him for this useful purpose, they should continue to expect similar benefits from his vigilance and exertions in the works about to be undertaken.

"Having expressed their sense of Mr. Place's merits, they thought it also necessary to express their fixed determination to support the Board's authority and to maintain that subordination, without which no Government can prosper. They desired the Board to call upon Mr. Place to furnish, with as little delay as possible, the information required; and they thought it necessary that he should at the same time be explicitly informed, that you would expect from him in future a ready and prompt execution of the orders of his superiors."

The cultivation of wheat appears to have been engaging the attention of the Collector, and we find Government at his request permitting the application of part of pagodas 10,000, advanced for purpose, to the continuation of experiments which he seems have considered satisfactory. It is hardly necessary to say that the climate of Chingleput is, except in exceptional years, not suited to this cereal.

For several years great efforts had been made in the cultivation of the mulberry and the production of silk. The Company had established plantations and factories at various places, but after an extended trial the scheme had proved so unprofitable, that when, at the end of 1798, the Collector tried to dispose of them by sale, no offer was received. The total cost of the experiment had been Rs. 47,544.

On the 15th November 1798 Mr. Place finally resigned the Collectorate, his reasons being the Government order above referred to regarding tank repair, and the removal of certain villages, such as Trivatore, from his jurisdiction to that of the Board and the Recorder's Court in Madras.

He submitted his report on the principles of his settlement on the 6th June. This, although a lengthy document, well repays perusal, but it does not require recapitulation here, as the gist of it has been already given in the above review of this officer's administration.

It has been thought proper to make this review ample and thorough, because, in the first place, Mr. Place was the first officer who comprehended the mirassi question, and whatever of recognition it obtained from Government was due to his researches and representations; in the second place, because the transactions of the period of his administration, and a short time after, form the only historical account we possess of the ancient mirassi in its perfect form, for, very shortly afterwards, changes began to be introduced, which have

gradually shorn the mirassidar of nearly all his rights and privileges, and have left him little else than a name, and the power of obstructing the progress and welfare of the district without in any way benefiting himself. Finally, it has been thought proper to give a full account of his work, because Mr. Place was much the best officer who has ever been in charge of this district, and it may almost be said that little has been added, during the last three-quarters of a century, to the good he did for it.

The remainder of the Revenue history is almost exclusively confined to the abortive attempt to introduce the Bengal Zemindari system, the collapse of which was followed by the intermittent efforts of 15 or 20 officers to make a survey and ryotwar settlement of the district, which gradually reverted to Government, as one zemindar after another became insolvent. The completion of this task was followed by a period, during which the attention of the Board and Collectors was principally absorbed in working an oppressive ryotwari system, and in taking steps for its improvement by patch-work. All of the three periods thus defined are marked by the steady destruction of the substantial portion of the old mirassi system, a policy which has left, as legacy, a most troublesome ghost in the shape of claims, which the Government finds it as impossible to admit, as it would be impolitic wholly to disallow.

THE PERMANENT SETTLEMENT.

The Head Assistant, Mr. Hodgson, succeeded to the Collectorate, and his first jammabandi was a difficult one owing to a failure of rain. A settlement was finally effected with the mirassidars for the rents of their villages for Fasli 1208, the sum being fixed on the actual produce. Star pagodas 2,61,201 was the sum fixed, and, in spite of the season, was nearly all realized.

During 1209, the rains having failed, the district was at first kept under amáni, but the tanks filled in January, and the villages were again rented out in the same way, the revenue being, star pagodas 3,24,045. Mr. Hodgson has left his mark on Conjeveram, where he principally resided, a quarter of the town called Hodgsonpetta being called after him to this day. He also instituted a public weekly market there.

He was succeeded as Collector in July 1800 by his senior assistant, whose orders were to introduce the permanent settlement without delay, as the villagers were showing a disposi-

tion to engage in the renting of their villages. A sort of reaction had set in, and at this time the full extent of the Bengal Zemindari system does not appear to have been in the contemplation of Government, but merely the arranging with the mirassidars for a fixed sum to be paid as rent without reference to the season, in perpetuity. This scheme is admirable in theory, and is not open to the objections which underlie the Zemindari plan, but it takes for granted that the value of money will remain stationary. A permanent grain rent is intelligible, and is in fact now being carried out under the new settlement, but it must be joined with a periodical readjustment of money values.

In the meantime the villages were again rented to the mirassidars for Fasli 1210 for star pagodas 3,73,800, being an increase on the preceding year of star pogodas 49,574, and Mr. Greenaway's moderation and attention to the irrigation works and the wants of the ryots, which received the favorable notice of Government, were well rewarded, for the uncollected balance was only star pagodas 4,165 at the end of the Fasli.

In September (1801) the division of Satiyavédu and the town of Pulicat were handed over to his charge, which, besides the jaghire proper, seems also to have included Pondicherry and Cuddalore.

The permanent settlement having, in the meantime, been considered and the introduction of the Zemindari systems determined on, the villages were again rented to the mirassidars for Fasli 1211 on this understanding, "so that future proprietors under permanent settlement might not have trouble with the ryots at the outset, and also have a revenue to pay the Government demand" for the first year. The total of the settlement was star pagodas 3,65,590, which, though an apparent decrease, was, after deducting the arrack rent of the home farms, lately separated from the Jaghire, really an increase of star pagodas 1,506 on the rents of the preceding year. But to the above total, there should be added, after deducting charges of management (2,030), star pagodas 14,120, the revenue, of Satiyavédu and Pulicat.

It appears that the total cost of managing the Jaghire was about star pagodas 20,000.

The first step to the introduction of the permanent settlement was the separation of the Judicial functions from the Executive, and

accordingly Mr. Greenaway was appointed Provincial Judge, and Mr. Hepburn, Collector of the Jaghire, thenceforth to be called the Zilla of Karanguli.

In this year (1802) a general census of the whole of the Company's possessions in Madras was taken. In the Jaghire the enumeration had been made village by village.

The figures are as follows :—

Number of towns and villages—2,241.

Population.

Men.	Female.	Total.	Revenue.
1,39,560	1,31,812	2,71,372	S. P. 3,97,240.

To facilitate the introduction of the new measure, Government appointed a commission, consisting of Messrs. Petrie, Cockburn and Webbe, independent of the Board, whose time was fully occupied with reducing to order the administration of the various new districts recently annexed.

The district was parcelled out into 64 muttahs, or zemindaries, paying to Government an annual rent of from Rs. 7,000 to Rs. 16,000, and the mirasidars were left to settle with the zemindars who purchased those estates at the auctions then held. The total rent to be paid by these men was star pagodas $3,67,353\frac{28}{32}$, or about the same for which the Nabob had leased the district, but in the present settlement star pagodas $52,625\frac{9}{16}$ were added to the assets, on account of various resumptions which had taken place in the interval, such as, Poligar and Shrotriem villages, Canango, tank and other merahs, and so on; while a deduction of star pagodas $50,933\frac{41}{128}$ was made on account of Peshcush of poligars, land customs, kirch, nazzars, and loom tax, all of which had been abolished.

The principle on which the various rents were determined was based on an examination of the state of each village as to ploughs, live stock, means of irrigation, and fertility, checked by reference to the accounts of ten years prior and subsequent to 1780, and the revenue of the Faslis 1208 and 1209 immediately preceding. No average was attempted. Indeed such a course would not, in the nature of things, have then given a correct idea of the capabilities of the Zilla. After the sum was settled as above, a deduction of 5 per cent. was made for cost of collection.

A settlement formed on such a basis was doomed from its birth. The very fact that no allowance was made for bad years, was suffi-

cient to bring it down with a crash on the very first occurrence of a failure of the monsoon. So it proved, fortunately for both the people and the State, not only in Chingleput, but everywhere else in the south.

The Zemindars thus created were mere middlemen, who, in return for a rent charge on their so-called estates, were saddled with the expensive duty of collecting a, by no means, settled revenue in a very troublesome district, and were responsible to Government for as large a sum as had ever been obtained from it, save in very exceptional years, under direct management backed by all the power of the state—this, too, regardless of season, and whether there was any crop or not.

The season of 1806-07 was a very bad one, and it made an end of the " permanent settlement," which failed, firstly, because no margin of profit, worth mentioning, was left to the Zemindars, and secondly, because the rents payable by the ryots had been calculated too high.

In the interval, nearly half of the estates had been in trouble, and under attachment, some of them more than once.

The chief saving took place in establishments, under the above *régime*. In the year before its introduction 1801-2 this item stood at star pagodas 21,549, and fell in 1802-3 to star pagodas 6,930. The abkarry was leased annually by small farms, conterminous with the 64 estates, and fetched from star pagodas 17,260 to 24,000, which was a large increase on the last lease of 1798, but, then, that was in the hands of one substantial man, who lodged star pagodas 2,000, as security.

Between 1805 and 1807 very many of the estates had reverted to Government by sale, sequestration, or for want of heirs, and were rented to the villagers on three year leases. The number of these lapses increased during the two following years, owing to further failures.

THE RYOTWARI SYSTEM.

This led to the introduction of the Ryotwari system. It was first commenced in Sattiyávédu by Mr. Hepburn, when that tract, after being ceded by the Nawab of the Carnatic, was added to the district. The same officer followed up the success there obtained by carrying out this method in the resumed Zemindaris of Madhurántakam and Conjeveram.

The principles of this settlement were as follows :—

Before our time the Sattiyávédu had been rackrented by the renter, one Syful Mulk, who held it as a Jaghire from the Nawab. When it was máde over to the Company in Fasli 1211, the ryots were in great misery, and implored Mr. Greenaway, the Collector, to allow the division of the produce between them and the Government. This request was acceded to, but his successor Mr. Hepburn was ordered to introduce a fixed rent on each field, by survey and settlement.

The first thing to be determined was the average yield of the land, which required, for the success and permanence of the proposed scheme, to be fixed on some sound principle. Ten years of different sorts were selected in the proportion, which experience had shown that each sort recurred. The result was the following which was found to be a fair medium representation of the relations, borne to each other by bad and good seasons.

4 Full crops	400	Kallams
4 Three-quarter crops ...	300	„
1 Half crop	50	„
1 Quarter	25	„

The result, divided over the ten years, would give 77½ *per cent.* of a full crop as the average yield.

The next question was the division of this average produce between the ryot and Government. After close scrutiny and extended examination, the Collector was satisfied that 20 *per cent.* of the gross produce covered the expenses of cultivation, and, as his estimate is more than 13 *per cent.* less than that adopted by Mr. Banbury, the late Director of Revenue Settlement of this Presidency, it may be as well to give the details :

Seed	$4\frac{201}{256}$
Subsistence to the laboring servant....	$12\frac{70}{256}$
Wear and tear of bullocks.....	$2\frac{11}{256}$
Iron work and incidental expenses...	$\frac{184}{256}$
Total cultivation expenses...	20

Taking as 100 the total produce, the *nett* remainder, available for division between the Government and the ryot, would thus be 80,

which the Collector divided equally between them. Two-fifths of the gross produce was therefore the Government demand.

The soil was divided into sixteen classes for Nanjei, or wet land, and a tolerably correct list of prices for the previous ten years having been got together, the Government share settled as above was commuted to a fixed payment in money. The price fixed for paddy was 13¾ markals to the pagoda, or 31½ measures a rupee.

In regard to Punjei, or dry land, and garden land, the course pursued was different. The crops raised vary very much in value, and all land is not suited to every species of dry grain. Moreover, the vicissitudes of the season have a much more immediate effect on this species of cultivation than on Nanjei, which if irrigation be supplied is comparatively independent of the frequent showers necessary to bring most dry crops to perfection. While the proportion between the shares, therefore, remained the same, that of the Government was commuted into a money payment, which varied according to the species of grain sown.

This arrangement regarding assessment on dry land, and a rule that only land under cultivation should be subject to assessment, form the only differences between Mr. Hepburn's settlement, and that in force over the Presidency at the present day.

The number of puttas issued in Fasli 1213 was 2,100, and in the following year 2,194, the revenue rising, owing to fresh land (13¼ per cent.) being brought under cultivation, from star pagodas 13,542 in the former, to star pagodas 15,333 in the latter. The average extent of land in each putta was 7⅓ kánis nearly.

The Governor in Council in approving of the settlement concluded on the above plan in Sattiyavédu, Pulicat, and the resumed zemindaries of Madhuránṭakam and Conjeveram, remarked on the propriety of the moderation in the assessment observed by the Collector, and considered that the satisfactory manner in which the system had been introduced, was proved by the fact that "the rule of calculation adopted in the assessment had been heartily concurred in by the inhabitants of the district, and that a confidence in the local administration had been evinced by the return of those who had emigrated at a former period, and by the increased applications for lands."

A discussion had been going on for some years about the abolition or consolidation of various small imports called town duties,

or Pallapattadei falls. These were now commuted in the town of Conjeveram for a payment of six fanams per ground, charitable and religious institutions being exempted. Puttas were issued for these house-grounds in the ordinary way.

The rates under the above settlement for Ryotwari land ranged as under. The old calculation by kánis, pagodas, fanams, and cash has been converted in the right hand portion of the table into acres, rupees, annas, and pice.

Description of land.	Per Káni.						Per Acre.					
	Highest.			Lowest.			Highest.			Lowest.		
	Pag.	F.	C.	Pag.	F.	C.	Rs.	A.	P.	Rs.	A.	P.
Wet ...	6	38	65	0	18	15	18	2	10	1	1	2
Dry ...	3	23	0	0	10	5	9	4	9	0	12	7
Garden or Totakál ...	6	11	40	1	15	65	16	8	5	3	9	4

Garden land may be defined as that on which it was usual to raise betel, plantain, sugar-cane, tobacco, turmeric and hemp—all valuable crops, but involving considerable expense in irrigation by picotta.

Mr. Hepburn was transferred to Tinnevelly, and replaced in the Chingleput district by Mr. Cazalet in May 1806, whereupon survey and settlement operations ceased. The season of 1806-7 was a most disastrous one. Two monsoons had almost entirely failed, and there were the most gloomy anticipations of the scarcity, which was felt everywhere, becoming a disastrous famine over the length and breadth of the Presidency.

The Government were not idle. They established a regular commissariat department for the supply of the various cantonments, which, owing to the unsettled state of India at that time were maintained scattered over the districts. They counselled Collectors to be discreet in granting relief, and recommended that in the first place, at all events, assistance should be given to the regular traders of the country for the importation of grain to distressed parts. They also sanctioned the extended employment of the poorer classes on approved public works, and they desired that they should be kept fully informed of the course of events, but it is curious, and

almost evinces a desire to get quit of the Zemindars under the permanent settlement, and if this was the intention it was successful —they directed that Zemindars and renters should not be absolved from the payment of their rents as long as they possessed any property to satisfy the demand.

Fortunately the calamity did not assume the dimensions anticipated, but the district received a blow, under which the majority of the Zemindars succumbed, and from which it was slow to recover. Between Faslis 1214 and 1219 (1804—1810) large balances accumulated against Zemindars which they could not pay, and even the single villages rented on leases—which formed the *débris* of estates already sequestrated or bought in—fell largely into arrears.

In the meantime the survey and settlement of the Ceded districts (Bellary and Cuddapah) was proceeded with under Colonel (afterwards Sir Thomas) Munro and his assistants; and its success was so marked, that in 1816 steps were taken to introduce the ryotwari system generally into Chingleput, but modified as its circumstances might require. The history of this undertaking is one of slow progress, marked by fits of spasmodic energy in carrying out theories inconsistent one with the other, and by orders for guidance, sometimes totally disregarded and as often openly disputed.

Mr. F. H. Ellis, at that time Collector of the Town of Madras, was specially deputed to make an experiment on a single village of the Chingleput district. His repute as a linguist, and his knowledge of its ancient tenures and systems marked him out as preeminently fitted for the task. He selected the village of Vayalur, in the present Ponnéri Taluq. He did not attempt a survey, but " contented himself with ascertaining the respective shares enjoyed by Government and the people, which he apportioned on each field, or parcel of land, entered in the ancient registers, the Government portions being converted into a money equivalent to be paid by the ryots."—(Board's Proceedings, 26th August 1844.)

Mr. Cook, the Collector of the district, who had been ordered simultaneously to make a similar experiment, totally failed in Manimangalam, the village he selected, owing to the insuperable opposition of the ryots to the substitution of a money payment for one in kind. Mr. Smalley, who was appointed in his room, succeeded better with the first village he tried, whereupon he was directed to proceed with the ryotwari settlement of the remainder of the district.

The Sattiyavédu district had been transferred in 1804-5 to the district of North Arcot, and the district at this time consisted of eight taluqs :—

1. Chiñgleput.
2. Tiruporúr.
3. Karanguli.
4. Uttiranmérúr.
5. Conjeveram.
6. Manimangalam.
7. Peddapálleiyam.
8. Náyar.

The settlement was rendered additionally troublesome, owing to the permanent settlement during its existence having deprived the Government of access to accounts, the large amount of Nanjei cultivation in proportion to revenue compared with other districts, depending principally on rain-fed tanks, and consequently affected by the slightest failure of the monsoons, the deterioration of the soil from bad cultivation, and, last, but not least, repugnance of the inhabitants to a money assessment. The principles on which it was based was to take the actual cultivation of Fasli 1210 (1800-1) as the cultivable ayakat or extent. The unit was the rayaji káni= 57,600 square feet, measured by a chain measuring half of Gunter's, or 24 square feet.

The "field," as entered and numbered in the Páyimayish Register, was supposed to be the extent cultivable by a yoke of oxen, or rather, it would be more correct to say that that was the *maximum* extent. Mr. Smalley had just reported on his completion of the survey and assessment of 125 villages in the Chingleput Taluq when he left the district. The gist of his settlement was :—

1. To divide Nanjei into one and two crop land.
2. One crop had 12 sorts and two crop land seven.
3. Punjei divided into 4 classes.
4. Garden lands were classed and assessed as Nanjei and Punjei.
5. The average produce and price of 21 years (excluding one exceptional year) was taken as the basis of a money assessment.
6. The commutation price was fixed at 15 merkals *per* pagoda.

The ryots first made proposals as to what they were prepared to pay. These were referred to mediators who, in concert with six officers called Taramdars, appointed by the Collector, considered them, and submitted them with their recommendations to the Collector, who seems mostly to have adopted those of the Taramdars, after knocking off, on the average, about 10 *per cent.*

The highest and lowest rates were :—

	P. F. C.	P. F. C.
Nanjei, first crop	4 9 92	0 11 44
„ second „	6 2 56	2 1 44
Punjei	0 10 56	0 5 28

The average nanjei rate was pagoda 2·7¾. The Board were at first disposed to consider this rather high, on the ground that the assessment should be fixed below the average selling price.

In the meantime Mr. Smalley was succeeded by Messrs. Babington, Nisbet and Cunliffe, who did little or nothing to complete the task except by giving it a sort of general supervision.

The last-named Collector was, in 1825, ordered to proceed actively with the settlement, and proposed cutting down Mr. Smalley's rates, as originally intended by the Board, but the latter ordered the matter to lie over, until the Collector had been enabled to judge, by experience gained in the settlement of other taluqs, whether the course proposed was really necessary.

Almost immediately afterwards Mr. Cunliffe was removed to South Arcot, and was succeeded by Mr. Viveash. Up to his departure from this district for Madura in 1831, this officer had settled, in the taluqs of Conjeveram, Uttiranmérúr, Karunguli and Tiruporúr, 595 villages, and 29 in the Chingleput Taluq. He sent in no detailed report, but merely stated in general terms that his plan had been much the same as that pursued in "the Ceded districts under the Board's instructions of the 22nd May 1817." This explanation was so meagre, and the accounts which accompanied it seemed to throw such considerable doubt on his assertion, that Mr. Cotton, his successor, was directed to suspend further operations, and to check Mr. Viveash's results "village by village." Repeated changes of Collectors caused this order to remain a dead letter.

Mr. Viveash's settlement appears to have been a very rough and unscientific method of treating a difficult and intricate subject, and the Board's suspicions were amply justified.

He divided the land into :

1st. "Sheykál," which he interpreted as land cultivated in his test year, Fasli 1232 (1822-23).

2nd. "Layik." That land was considered "fit" for cultivation which had ever been cultivated after Fasli 1210, although it might have been waste in 1232.

3rd. "Poramboke" was land required for village sites, threshing floors, streams, roads, burning grounds, and other purposes of general utility.

4th. The remainder was "*anádi*," or *immemorial* waste.

The cultivation of the Fasli 1232 was taken as the basis for a beriz. The tract settled was divided into 32 circles, the ryots of each were called upon to prepare a statement of the gross beriz of their circles for the extent cultivated in the above Fasli, which they were also to apportion rateably on each village. To check the figures for Fasli 1232, the average collections and cultivation for 23 years, and the proposals of the six Government Taramdars, were taken into consideration.

When these proposals were submitted Mr. Viveash investigated the condition of each village as to repair or disrepair of irrigation works, and as to whether any new tanks, &c., had been created or old works improved. Additions or reductions of the demand were made accordingly, and finally, out of the beriz thus arrived at, a reduction of from 2 to 10 *per cent.* was made.

It would have come to very much the same thing, if Mr. Viveash had not looked beyond Fasli 1232, for he fixed the beriz on nanjei with sole reference to it with the slight modifications referred to above. After the Collector had passed the beriz, it was remitted to the ryots in order that they might apportion the sum, by fixing the rates of assessment to be paid by each class of land, and execute a muchilka to abide by them.

The dry, or punjei lands, were assessed on the average of the preceding 23 years.

The total of the settlement then concluded fell short of the sum realized in Fasli 1232, as well as of the Permanent Settlement.

The average rates are given below:—

	Nanjei.		Punjei.
	1st Crop.	2nd Crop.	
	Pagodas.	Pagodas.	Pagodas.
1. Conjeveram ...	1—14¼	2— 2⅛	0— 8⅞
2. Uttiranmérúr ...	1—13¼	2— 2⅛	0—10⅞
3. Karanguli ...	1—12¼	1—13⅜	0—13⅛
4. Tiruporúr ...	1— 7⅛	1— 8	0— 9⅝
5. Chingleput ...	1—12½	1—13¾	0— 7½

In 1835 and 1837 the number of taluqs was increased from eight to ten, by creating the two new taluqs of Saidapet and Poonamallee out of villages transferred for this purpose from the three taluqs of Peddapáleiyam, Nayar, and Manimangalam.

The receipt of a despatch from the Court of Directors in 1834 gave a fresh impulse to the settlement of the district, but the revision of Mr. Viveash's work appears to have been allowed to remain in abeyance. Mr. Maclean was then Collector, and he offered to complete the scheme if a separate establishment was allowed. The Board recommended him to confine hinself, first to determining the gross Sheykal beriz for the whole of the lands of a taluq, and then apportion it among its villages. All attempts at fieldwar assessment, and other details, were to be reserved till the Board had passed orders on his report on the above settlement in gross.

He proceeded to work on the taluqs of Nayar, Manimangalam, and Peddapáleiyam, and several muttahs, which had lapsed to Government, containing 260 villages.

His settlement was introduced in Fasli 1246-1247, (1836-38), and created as much dissatisfaction at head-quarters as that of Mr. Viveash.

The principal reason of this was, that he neither obeyed the Board's instructions, nor carried out a plan of his own, which he seems to have laid down for himself as superior. This was, instead of commencing with gross calculations, to work upwards from the field, by ascertaining its actual productive powers, and proceeding onward through classes, villages, and taluqs to arrive at a just settlement of the total revenue of the district, instead of, as the Board proposed, to subdivide aggregate beriz till the "field" unit was arrived at.

His plan, no doubt, was sound, but he did not carry it out in practice. When a village was taken up, the demand on it was fixed mainly by consideration of its former beriz. An average per kâni was then struck for the total extent, and the assent of the ryots obtained, after which the sum thus fixed was distributed over the various classes of land, no fixed principle being observed; his own survey even having to be altered, in order to coincide with his classification.

The land in all these taluqs was described as generally inferior bad farming during the time that the Nayar Taluq was under Zemindars, being held responsible for a considerable portion of this. The dry lands were especially poor.

The following table gives the prominent features of Mr. Maclean's settlement.

Taluqs.	No. of Villages.	Commutation rate in Merkals per Pagoda.	No of rates.		Highest.			Lowest.			Average.			Percentage of gross produce debitable to village servants, &c.			Beriz.	Relatively to Permanent Settlement.
			Wet.	Dry.	Wet.	Dry.	Garden	Wet.	Dry.	Garden.	Wet.	Dry.	Garden.	Government.	Ryot.	Mirassidars' fees & privileges.		
					Pgs.	Pgs.	Pgs.	Pgs.	Pgs.	Pgs.	Pgs.	Pgs.	Pgs.					
Peddapalieyam	125	18	8	3	4-10	1⅓	4	½	4	1	1-10⅞	9⅝	...	36 to 50	40 to 50	10 to 23	27,000-8⅞	30¾ above
Nayer	192	18	10	3	3½	2¼	4	½	¼	1	1- 9⅜	14¼	2-9	35 to 50	40 to 59	11 to 24	38,081-9⅜	16 above
Manimangalam	179	18	6	3	4¼	1½	4	½	¼	2	2	10⅜	3	36 to 50	40 to 50	10 to 22		11 above
	226	18															Sheykal ... 39,239-13¾	
Lapsed villages	34	19 & 20	7	4	4	1½	6	1½	¼	1	1-14⅜	1-9¾	4-3⅜				Láyik ... 7,450- 8⅜	
																	Anádi ... 24,224-15¾	
	260																Total... 70,915- 5⅞	
																	Sheykal ... 46,705- 8½	
																	Láyik ... 19,041- 8⅜	
																	Anádi ... 38,580-11⅝	
																	Total... 1,04,327-12½	

The settlement of the Manimangalam Taluq alone met with the Board's approval, but Mr. Maclean had not waited for the formality, and had introduced the measure over the whole area dealt with.

The Board considered that 11⅛ should be added to the total demand except in Manimangalam, and Mr. Freese, who had succeeded Mr. Maclean and been entrusted with revision of the settlement made by Mr. Viveash, proposed an increase of 11 *per cent.* on that also. He found only 100 rightly, and the remaining 525 villages under-assessed, which he proposed to correct by adding this 11 *per cent.* or 11,140 pagodas. He also modified Mr. Smalley's assessments, and settled also 25 villages which had recently lapsed to Government.

The Board of Revenue on the 16th August 1844, when reviewing the work in which altogether 12 or 13 Collectors had been more or less engaged during a period of over 20 years, observe—"of these (Collectors) Mr. Smalley's operations were founded on just principles, and their execution having been fully approved they received the confirmation of the Board and of Government. But unfortunately the assessment so fixed was never carried into effect, and a discretionary settlement substituted for it remains in force to this day. Mr. Viveash contended himself with a general estimate of the capabilities of villages, derived from an inspection of the accounts of a former good year (Fasli 1832, 1822-23 A. D.), modified by the proposals of the inhabitants, which he left them afterwards to distribute among themselves at their pleasure. The result, as might have been expected, is a settlement greatly below the capability of the lands in comparison with the revenue yielded by them formerly, and with that now paid in other districts.

"The assessment proposed by Mr. Maclean, though exhibiting the application of more care and attention to details, was formed on a consideration of the circumstances of each individual village, for which a beriz was determined, generally based on one of the old standards without reference to the general revenue of the taluq or district. This has tended to produce great inequality; for the accounts on which his estimates were formed are unauthenticated and therefore not trustworthy. This inequality is found not only to exist between particular villages but likewise between taluqs. The proposed beriz of Manimangalam taluq, though lighter than warranted by past collections and the analogy of surrounding districts, is, on the whole, a fair average demand, but those of the other

taluqs are as low as, and sometimes lower than Mr. Viveash's settlement. The details are likewise open to objection, for the extensive alterations introduced into the classification by the Collector, have led to the conclusion that the proposed rates do not express the relative productive powers of the lands to which they belong. Lastly, the revision of Mr. Viveash's settlement by Mr. Freese has not been conducted on the general principles contemplated, but has been directed to the examination of details and partial emendations, leaving the fundamental object unaccomplished."

Neither the 11⅛ *per cent.* increase proposed by the Board, nor the 11 per cent. advocated by Mr. Freese, was ever carried out. Any increase was soon shewn to be out of the question. In fact it soon became very plain that extensive reduction was urgently required. Measures for that end engaged the attention of the authorities for many years, as the state of poverty and abject misery which characterised the district were not unjustly largely attributed to over-assessment.

In 1855 all assessment for 2nd crop raised on punjei, and the one-third charged on double crop nanjei land not cultivated, were abolished.

In 1856 the *maximum* rate for " Garden" was reduced to Rs. 7.

There was a strong impression that the large extent of waste was due to the mirassi system quite as much as to over-assessment. Accordingly this year was marked by the abolition of the *dittam*, and the introduction of the present putta system, under G. O.,10th March 1856, No. 285. Previous to 1855, it had been the habit of Tahsildars to travel about their taluqs, impressing upon the mirassidars the necessity of cultivating as large an extent of their villages as possible. The mirassidars cultivated just as much or as little as they pleased, and made arrangements for the cultivation of other portions with páyikáris. What the former cultivated was entered in their own pattas for the year, while the páyikári holding found place in one samudáyam (common) patta for the whole village, which stood in the names of the chief mirassidars. Under the new rule this was all changed, for it became evident that the dittum system was the cause of preventing a very large extent of land being brought under the plough. The mirassidars were now called upon to declare once for all how much of their pangu (share) lands they wished to retain in their holding, and they were informed that, whether they cultivated them or left them waste, they would alike

be liable for the full assessment upon them, unless remission were granted owing to want of water.

This system, which effected a complete revolution in the revenue administration of the district, and dealt the mirassi system a blow which it could never survive, was not fully carried out until 1859. The effect of the measure was intensified by a new set of rules, limiting the occasions on which a Collector could grant remission of the assessment due on a patta.

The mirassi system suffered another severe shock in the introduction of what are known as the darkhast rules, which regulate the assignment of lands to persons who apply for them in view to cultivation. As has been shown, the mirassidars in unison had the sole right to the village lands, their duty being, by cultivating them to the fullest extent possible, to secure a fair revenue to Government. The latter on its part was bound to keep the irrigation works in proper repair, and it had the power, if the revenue suffered through the wilful neglect of the mirassidars to cultivate, to step in and take measures, by imposing outsiders on the village, for the proper cultivation of the portion left waste. There are instances, although not many, of this having been done in former times. But the neglect must have amounted to recalcitrancy, or complete abandonment, to justify this step. Mere neglect from poverty, or any like cause, warranted the adoption by Government of such a step as a temporary measure only. In this case the mirassi right could not be extinguished. The mirassidar could always return to the cultivation of such lands, whenever his means, or other circumstances, permitted his doing so.

It is manifest that such a peculiar tenure required very cautious treatment, if interfered with. The first sign afforded by the records of a change in system, is a proclamation issued by Mr. Maclean in 1834 to the mirassidars, calling their attention to the large extent of waste, and ordering them either to cultivate it themselves or arrange with Páyikáris to do so, on pain of the introduction of strangers and extinction of mirassi right. Shortly afterwards he issued another circular alluding to the disregard of his proclamation, directing Tahsildars to encourage Páyikáris, in every way, and ordering pattas for waste to be made out in the names of such persons, with the proviso that the *grant was not to affect the mirassi right to swatantarams or fees.*

This was a most important step, for it recognised a thing for which custom supplied no warrant, and a great deal of trouble has resulted from it. Mr. Place's researches show clearly that, if the mirassidar did not supply the Páyikáris himself, he had no right to his fees.

Thenceforth, there are many instances on record of Páyikáris being thrust into villages in spite of the objections of mirassidars, and it became a custom to give lands to applicants, whether mirassidars or Páyikáris, without any reference, as a general rule, to mirassi right.

A Despatch from the Court of Directors, dated July 1841, and a decree of the Sudder Court of Madras passed in 1842, regarding the preferential rights of mirassidars over outsiders, seem to have induced Mr. Freese in 1843 to issue a circular, forbidding the grant of land to Páyikáris without reference to the mirassidars, who should always be allowed the option of taking up waste lands for cultivation, but he ordered that in such cases security for the payment of the revenue was to be taken from them, which was to be forfeited, if they ever again relinquished the lands. In the event of such a case happening, the Collector stated that a káyam cowle, carrying mirassi privileges along with it, would then be given to any Páyikári who might apply for them. No instance of this threat having been carried out is on record.

When Mr. B. Cunliff became Collector, he found a practice prevailing of preparing a patta in the name of any one mirassidar or otherwise, who had cultivated land without permission. In the case of those not mirassidars, the patta was sometimes prepared in the cultivator's own name, sometimes in that of the mirassidar to whose pangu the lands belonged, and sometimes the land was entered in the samudáyam patta of the village, according to local usage. He strove to prevent these irregularities by issuing a set of rules, in which he directed such cultivation, if by a mirassidar to be entered in his own patta, and if by a páyikári in the samudáyam patta.

In practice this rule appears to have been applied to all darkhasts, and in 1863 Mr. R. S. Ellis, who was then Collector, modified it by ordering that when a darkhast was received, a notice should be published in the village giving 30 days time to any one who had a preferential claim, to come forward and prove it.

In the latter part of 1863 all the above orders were superseded by the issue of Darkhast rules by the Board of Revenue, which were made applicable to the whole Presidency.

Mr. Banbury, who succeeded Mr. Ellis, finding that the general rules were not, in certain matters, applicable to the circumstances of this district, framed (November 1863) subsidiary ones to meet the want

These continued in force until 1869, when the Board took up the subject of Darkhasts in the Chingleput District, and, on the 22nd April 1869, issued separate Darkhast rules for use in the Chingleput (then Madras) district of which the following is a copy :—

DURKHAST RULES FOR THE MADRAS DISTRICT.

1. Durkhasts must be in writing, and may be presented between the 1st March and 31st August.

2. Durkhasts are to be presented either in person, or by letter to the Tahsildar of the Talook in which the land applied for is situate.

3. The Tahsildar should note on each Durkhast the date of its receipt, and enter all Durkhasts in a Register, to be kept for the purpose in the accompanying* form; the Tahsildar will forward the Durkhasts to the Village Officers with a Takid† in the appended form. Printed forms of the Takid and of the Notice‡ to be published by the Village Officers will be furnished.

* No I.
† No. II.
‡ No. III.

4. On receipt of the Tahsildar's Takid, the Village Officers will measure the land, and forward the Kaitwari account§ to the Tahsildar, publishing the Notice on the same day as that on which they submit their account to the Tahsildar, in order that the latter Officer may know when the 30 days have elapsed, during which objections to the Durkhast will be received; on the expiration of the time allowed by the Notice, the Tahsildar will dispose of the Durkhast in the manner laid down in Rule.

§ No. IV.

5. The Notice to be published by the Village Officers will specify the number, extent, position, nature, etc., of the land applied for, and enjoin any persons objecting to the disposal of the land to appear before the Tahsildar within 30 days and urge their objections : these Notices should be served upon and signed by as many Mirassidars and Puttah-holding Payakaries as possible : one copy of each Notice shall be stuck up in a conspicuous part of each village in which the

land or any part of it is situated. It is the duty of the Curnum and Puttah Moniagar to give as much publicity as possible to the Notice, and the Curnum will retain the Notice signed by the Mirassidars and others as a record.

6. After the expiration of the 30 days specified in the Notice, should no one have come forward to oppose the application, and should column 9 in the Kaitwari account show that there is no valid objection to the land being made over to the applicant, the Tahsildar will finally dispose of the application, and issue orders to the Village Officers to put the party or parties to whom the land has been granted, in possession, in due course. Should important questions exist as to the right of occupancy, the Tahsildar will send for the parties and dispose of their claims after personal inquiry; the Tahsildar shall also be at liberty to depute one of his Revenue Inspectors to make such local inquiries as may seem necessary for the final disposal of the claim.

7. The Mirassidars shall have the prior claim over all comers: Payakarries holding Puttahs have the next best claim, and objections made by them will hold good against non-resident cultivators. Should the Mirassidars oppose the application, and request that the land may be given to them in shares proportionate to their respective claims, their request shall be complied with. The lands will in this case be divided amongst the Mirassidars present, the claims of absentees, and those not interesting themselves in the matter will not be considered, except in the following case:—if, as frequently happens, the Mirassidars present consent to hold themselves responsible for the revenue of the land applied for, and agree to apportion subsequently among themselves the share to be borne by each Mirassidar-co-parcener, such arrangement shall be sanctioned as it is fair and satisfactory to all parties concerned.

8. Tahsildars may, without reference to the Collector or Officer in charge of the Division, dispose of all Durkhasts for not more than 5 Cawnies of irrigated and 15 Cawnies of unirrigated land, Survey numbers not being broken up. Durkhasts for land in excess of this will be submitted for the orders of the Officer in charge of the Division.

9. Applications shall be received only for whole Survey fields or for such sub-division of fields as may be duly authorised by the Collector.

10. An appeal will lie from the Tahsildar's decision to the Officer in charge of the Division, if presented within thirty days. The time for appeal from Officers in charge of the Divisions to the Collector is limited to three months from the date of such Officer's order being granted to the party appealing : the Collector is, however, at liberty to entertain an appeal after the expiration of this period, should he be satisfied that good grounds exist for relaxing the rule.

11. Tahsildars must employ their subordinates to check, watch, and encourage the Village Officers ; knowing what Durkhasts remain undisposed of in the villages under their charge, they will expedite the disposal of them, and settle any disputes requiring their personal superintendence without delay.

12. Tahsildars will submit monthly to the Huzoor statements,* in the form appended, showing the progress made in the disposal of Durkhasts in their respective talooks.

* No. VI.

13. Beds of tanks not hitherto usually cultivated, threshing floors, burning grounds, burial places, cattle-standing grounds, land situated within 10 yards of tank bunds, and roads, shall not be given away on Durkhast, and applications for Gramanattum or village sites shall not be entertained.

14. In cases in which the claims of Durkhastdars are evenly balanced the following points may be taken into consideration, and preference given as follows :—

First.—To adjacent land-holders.

Second.—To the first applicant.

To the 14th clause the following addition was made in 1872 :—

" Provided that no preferential claim on the ground of possession of adjoining land, shall be admitted in favour of a ryot by whose relinquishment the land became unoccupied and available for allotment."

In the same year the procedure for the disposal of these Darkhast cases was made more formal and judicial. They are very numerous, owing to perpetual relinquishments followed by applications for the same land, often by the same parties, in the following year; an arrangement being come to among the villagers not to interfere with one another, the object being very frequently merely to allow land, generally punjei, to lie fallow without liability for assessment.

The principal provisions were:—

1st.—*All* Darkhasts to be disposed of, in the first instance, by Tahsildars.

2nd.—An appeal to lie to the Divisional Officer, if lodged, with copy of order appealed against, within 30 days.

3rd.—A special appeal to Collector with same proviso.

4th.—If the Collector happened to be the "Divisional Officer;" the special appeal to lie to the Board of Revenue within 40 days.

5th.—After 30 days of expiry of appeal time, in case of Collector's decisions, and 20 days in all others, if no notice is received by this officer, who passed the last order, from the appellate authority, informing him of the fact of an appeal, and calling for the records, the officer, who passed such order, shall issue patta in the name of the party in whose favour he decided.

To revert to the efforts made to round off the inequalities of the various settlements in force in the district, and so remove the obstacles thus presented to improvement and prosperity.

In 1859 the Collector, Mr. Shubrick, made certain proposals for reducing the assessment of villages settled by Mr. Smalley in the Chingleput Taluq, and regarding certain other matters. The Government, however, preferred the following radical change in the rates all over the district:

Rates above Rs. 13 per káni to be reduced to Rs. 11	=	Rs.	8	4	3	per acre.
„	„ 12 and under Rs. 13	„	„ 10	=	„	7	9	0	„
„	„ 10½	„	„ 12	„	„	9	=	„	6	12	9	„
„	„ 9	„	„ 10½	„	„	8½	=	„	6	6	10	„

They also directed the transfer from the nanjei to the punjei ayacut of all lands without irrigation and of all mánavari nanjei. In 1861 Mr. B. Cunliffe reported on the results, if the above measure was carried out, and in November 1862 the Government expressed their conviction of its necessity, and promised to appoint a Deputy Collector to introduce the modified rates. In the meantime, the Collector appears to have brought the measure into practical operation himself.

In 1863 Mr. R. S. Ellis submitted a proposal to reduce the 250 nanjei rates to 18, and the 127 punjei rates to 10. Taking Fasli 1261 as a basis, the loss to existing revenue would have been Rs. 1,25,720, and the reduction on the assessment of waste Rs. 2,24,061. It appeared that two-fifths of the nanjei, and four-fifths of the

punjei cultivable ayakut, were waste. The inclusion in the former of lands which had no means of irrigation was, in the opinion of Government, a cause, but not the only one, for the extent of waste in the one case, and over-assessment the sole reason in the other. They remarked :—"Over-assessment of the higher classes; neglect of tanks; the exclusive rights claimed by the mirassidar, and the system hitherto in force of allowing persons to retain lands which they do not choose to cultivate without requiring payment of the assessment," had all been at work in producing the deplorable condition of the Chingleput District. They, therefore, rejected Mr. R. S. Ellis' proposals.

After considerable further correspondence, Deputy Collector Devaigámanis Pillai was, on the 1st March 1865, placed at the disposal of the Collector for the following purposes :*

"1st. The careful revision of the punjei rates, testing the assessment of the chief classes of land with reference to the quality, and value of their yield, and the expenses of their cultivation, the objects being to ascertain the productive power of those classes which are distinguished by marked differences of yield, and prevail more or less generally, and to bring the assessment of the district to a fair approximate to the established share of Government, viz., a moiety of the *net* profits.

"2nd. The transfer to punjei, at the revised assessment appropriate to the classes, of all mánavári nanjei, and of land which though classed as nanjei proper, is really without means of irrigation from any public work.

"3rd. The consolidation of the numerous nanjei rates, to a reasonable number of standard rates, which shall represent real differences in quality.

"4th. The reduction of the higher nanjei rates, and the rating of all nanjei as single crop land, subject to the usual additional charge, when a second crop is raised."

The Deputy Collector did his best, but it was too much to expect that such an offer would succeed, where so many of higher rank had failed, and where opinions so diverse were held by his superiors. The consequence was that his proposals were rather severely handled by the Board, and, in lieu of them, Government eventually sanctioned the following scheme. The first refers to wet rates which were reduced to 34, and it involved a total reduction of Rs. 5,710 on a

* *Vide* Board's Proceedings, dated 8th October 1864, No. 6,645.

possible revenue of Rs. 11,22,074, and an immediate relinquishment of Rs. 4,314 annually. It will be observed that the three highest rates remained untouched, and that the alterations in the rest resembled rather a re-adjustment for the sake of symmetry, than a measure of relief—the old rates being, in some cases, enhanced, and the total reduction inappreciable.

Old rates per Káni ranging						As proposed by Board and sanctioned by Government.					
From			To			Per Káni.			Per Acre.		
RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
11	0	0	.....			11	0	0	9	1	0
10	0	0	.....			10	0	0	8	4	0
9	0	0	.....			9	0	0	7	6	1
8	6	8	8	8	0	8	8	0	6	6	10
8	2	8	8	5	0	8	4	0	6	3	10
7	14	8	8	1	6	8	0	0	6	0	10
7	10	6	7	14	0	7	12	0	5	13	9
7	7	0	7	10	0	7	8	0	5	10	9
7	2	4	7	5	4	7	4	0	5	7	9
7	0	10	7	0	10	7	0	0	5	4	8
6	10	2	7	0	0	6	12	0	5	1	8
6	6	8	6	9	9	6	8	0	4	14	8
6	3	1	6	5	6	6	4	0	4	11	7
5	14	6	6	2	0	6	0	0	4	8	7
5	11	0	5	13	7	5	12	0	4	5	7
5	6	4	5	10	8	5	8	0	4	2	7
5	2	10	5	8	11	5	4	0	3	15	6
4	15	3	5	6	6	5	0	0	3	12	6
4	10	4	4	9	0	4	12	0	3	9	6
4	6	4	4	6	0	4	8	0	3	6	5
4	2	6	4	3	8	4	4	0	3	3	5
3	14	2	4	1	11	4	0	0	3	0	5
3	10	1	3	14	0	3	12	0	2	13	4
3	7	1	3	9	10	3	8	0	2	10	4
3	2	4	3	6	0	3	4	0	2	7	4
2	14	4	3	1	1	3	0	0	2	4	4
2	10	6	2	13	6	2	12	0	2	1	3
2	6	3	2	10	0	2	8	0	1	14	3
2	3	0	2	5	9	2	4	0	1	11	3
1	14	5	2	2	0	2	0	0	1	8	2
1	10	10	1	12	9	1	12	0	1	5	2
1	7	3	1	8	6	1	8	0	1	2	2
1	2	1	1	5	0	1	4	0	0	15	2
0	14	0	1	1	11	1	0	0	1	12	1

Under Board's Proceedings, dated 7th December 1866, No. 8,723, the mánávéri lands transferred to punjei were assessed according to the following scale:—

Old Rate.									New Rate.					
Per Káni.							Per Acre.		Per Káni.			Per Acre.		
		RS.	A.	P.			RS.	A. P.	RS.	A.	P.	RS.	A.	P.
Lands asssessed at and above							6	0 0	6	0	0	4	8	9
„	„	at 5	0	0	and	under	6	0 0	5	0	0	3	12	7
„	„	4	8	0	„	„	5	0 0	4	8	0	3	6	7
„	„	4	0	0	„	„	4	8 0	4	0	0	3	0	6
„	„	3	8	0	„	„	4	0 0	3	8	0	2	10	5
„	„	3	0	0	„	„	3	8 0	3	0	0	2	4	4
„	„	2	12	0	„	„	3	0 0	2	12	0	2	1	4
„	„	2	8	0	„	„	2	12 0	2	8	0	1	14	4
„	„	2	4	0	„	„	2	8 0	2	4	0	1	11	3
„	„	2	0	0	„	„	2	4 0	2	0	0	1	8	3
„	„	1	12	0	„	„	2	0 0	1	12	0	1	5	3
„	„	1	8	0	„	„	1	12 0	1	8	0	1	2	2
„	„	1	4	0	„	„	1	8 0	1	4	0	0	15	2
„	„	1	0	0	„	„	1	4 0	1	0	0	0	12	1
„	„	0	12	0	„	„	1	0 0	0	12	0	0	9	1
„	„	0	8	0	„	„	0	12 0	0	8	0	0	6	1

In 1869 the Collector, replying to a reference made by the Board as to the working of these rates, stated, that they had been unsuccessful, as the reduction in rate was more than counterbalanced by the extra charge made for water, if used, and by the loss of remission in bad seasons, a privilege these lands had enjoyed when they were classed as nanjei, but which is denied to punjei.

The character of the lands in question is peculiar. They are generally situated on a low level, or in the foreshore of tanks, and are able to obtain a partial irrigation from minor irrigation works, or from nullahs and small streams. Others again are dependent wholly on the rainfall. Owing to their low level, and the water being so near the surface they are not, as a general rule, suited for any other produce than paddy, the coarser kinds of which, such as pisini and moshánam, are almost exclusively cultivated on them. If the rainfall is excessive, they are apt to be turned into marshes, and the crop rots, whereas, if showers do not come at the right

times, it withers away. Under conditions entirely favourable, which are rarely present, the yield is quite equal to that of regularly irrigated land, but then the produce is not so valuable, and there is always a disposition to produce straw in greater quantity than ears. The difficulty of assigning to such lands their proper place in a land revenue scheme is apparent, but it certainly does not seem that the enigma had been solved by transferring them from the irrigated (nanjei) category, to which they undoubtedly are allied, to the unirrigated (punjei), with which they have nothing in common. By far the best plan would seem to be the one, which it is understood is to be adopted in the settlement now in progress, and that is to assess them in a very low nanjei class, which would relieve them from contingent liability for water cess, and would also in all likelihood, encourage the cultivation of the vast amount of mánavári land now lying waste, but which with a light assessment might easily be made remunerative with slight aid from wells, which the ryots would, under such circumstances, have some encouragement to sink.

The extent of the undeveloped wealth of the district under this one head may be gathered from the following extract from the Board's Proceedings of the 9th September 1869, No. 6766, written on the Collector's report last alluded to:—"The mánavári lands comprise 84,705 kánis, assessed (as nanjei) at Rs. 3,22,795. On transfer to punjei, the assessment has been reduced to Rs. 3,00,200, or by 7 per cent. on the whole area, one-fifth was only included in holdings of Fasli 1276, and of this one-fifth more than one-fifth was waste. The occupied area is 17,538 kánis, formerly assessed at Rs. 65,225, so that the actual loss of revenue is only Rs. 5,107. The unoccupied area is 67,168 kánis now assessed at Rs. 2,34,974." They therefore recommended a still greater decrease in the rates. Thereupon on the 4th June 1870, the Government ordered a reduction of 20 per cent. on the assessment of both the cultivated and uncultivated mánavári area, with the proviso that water rate should be charged if such lands were irrigated from a Government source of supply. The matter rests thus now.

The district has been recently carefully surveyed, and each field and village mapped to scale by the Revenue Survey Department, the Imperial area being substituted for the old káni.

The Revenue Settlement Department has also been engaged for some time on an entire revision and rectification of the assessment,

the details of which are understood to be now awaiting the orders of Government.

In 1860, during the re-arrangement of taluqs which took place, under the auspices of Mr. Pelly, the existing ten taluks were consolidated into six, as shown below:—

Taluqs.	Kasbas.	Of what old Taluqs formed.	Area in square miles.	Revenue Fasli 1268.	Estimated Population.
				Rs.	
1. Madhurántakam	.....	Karanguli ...	650	1,66,812	88,227
		Uttiranmérur...		1,39,567	47,324
2. Sríperumátúr ...	Karba ...	Conjeveram ...	500	1,52,483	84,786
		Manimagalum.		1,41,036	46,074
3 Chingleput ...	Tirukaleikunram.	Chingleput ...	470	1,10,612	52,622
		Tiruparur ...		75,792	34,474
4. Saidapet ...	Saidapet ...	Saidapet ...	355	94,272	58,682
		Poonamallee ...		94,019	41,775
5. Ponnéri ...	Ponnéri ...	Nayer ...	540	1,67,910	72,471
6. Tiruvallúr ...	"Tiruvallúr" ...	Peddapaleiyam	585	1,72,192	68,864
		Sattiyavédu ...		56,197	37,126

The Sríperumátúr Taluq office has since been removed to Conjeveram, in which town its head-quarters are now located, and the head-quarters of the Chingleput have been also transferred from Tirukaleikunram to Chingleput. The recent survey likewise has caused some changes in extent in view to the rectification of the boundaries of taluqs. In these arrangements the taluqs of Madhurántakam and Conjeveram have been increased in size, and Chingleput considerably reduced.

The total land revenue for the last year for which there are accounts available, Fasli 1284 (1874-75) was Rs. 17,96,425, divided as follows into :—

Permanently settled estates	Rs.	1,06,463
Shrotriems	„	75,874
Ryotwár..	„	14,78,342
Miscellaneous land revenue	„	1,35,746
Total	Rs.	17,96,425

It must be remembered that the year in question was very good, cultivation more widely extended, and remissions not required to any large extent.

A table showing details of the total revenue of the district for the

last ten years from all sources will be found in the Appendix A, No. 9, and another giving the gross revenues for each decade during the last century in Chapter I.

Each village is provided with a staff of Government servants :—

The Munsiff, Magistrate, and Petty Judge and Manigar.		
1 or more Manigars	...	Headmen.
Notagar	...	Shroff.
Karnam	...	Accountant.
Taliyari	...	Watchman.
Vettiyan	...	Scavenger and servant of all work.

Except in the villages, which have been transferred from time to time from North Arcot, the Munsiffs and Manigars receive no remuneration. Under the ancient system, the Jaghire differed in this respect from other parts of India, for, as shewn above, under the mirassi system, each village was managed by an oligarchy composed of the shareholders. These headmen, &c., were officers of our creation, and as there was nothing to pay them with, the office has remained honorary to the great prejudice of efficiency.

The other village servants are remunerated by the produce of the rent-free lands, or mániyams, attached to their offices, and by the receipt of merahs or fees in kind, which were commuted into money payments in 1858-59, and are now paid by the officer concerned having permission to deduct from the revenue payable to Government on one of the pattas in the village the amount of his fees.

These fees formerly consisted of swatantarams, that is, a fixed percentage on the estimated gross produce before any division was made between Government and the ryot; and of merahs, which were paid from the Circar share after swatantarams had been deducted.

The gross value of the above emoluments of all kinds is about two and half lacs of Rupees annually. The rates are very various. The percentage of fees to wet land is sometimes as high as 12, and it is not uncommon for a Kurnam of an important village, or group of villages, to possess an official income of Rs. 40 *per mensem* while the opposite extreme of utter insufficiency of remuneration, especially to the lower classes of servants, is far too general.

Enough has been said perhaps in Chapter II, and in the papers reprinted in Appendix D, to make it unnecessary to do more than repeat

the conclusion to which the present chapter also points, namely, that the unsatisfactory state under which the district still labours is due to three main causes, 1st, over and unequal assessment; 2nd, the preposterous claims of mirassidars; and 3rd, errors in management, and the inefficient condition of the irrigation works. In regard to the rights and privileges of the mirassidars they have disappeared in all but name, and there is nothing in what remains of them, *in practice*, to distinguish the land tenure of Chingleput district from that of any other in the south.

The matter has been very fully gone into in the first portion of this chapter in order to show what mirassi right really was. It was found that, although the soil of the district belonged to the Chola conqueror, who had wrested it from, what may for the present purpose be called, the aborigines, he chose to make it over to communities of Véllállans whom he located in townships, and who thereafter entered into partnership with him and his successors for the cultivation of the soil. A certain proportion of the produce was fixed as the due of each party. The cultivation and other expenses of this undertaking were borne by both equally. As a sort of *bonus* or inducement to the cultivators, with whom he thus contracted to cultivate a wild and barren country, and to cut down the jungles with which it was greatly covered, the Chola king made over the whole land within each township, the hills, woods, fisheries, and all, to the Véllállans, and granted them, in addition, the right to certain fees and privileges.

In our days, the mirassi system continued in its entirety as long as the system of gross rents for each village, which was re-instituted by Mr. Place, continued, but with the introduction of the permanent settlement, the mirassi system, which had survived so many changes of Government intact during hundreds of years, began to crumble away, until what is now called mirassi has become an entirely altered thing, indistinguishable in all essentials from ordinary ryotwari tenure.

Let us review the gradual decay of an institution, which was amply justified by the circumstances of the age when it was first introduced, but which had become a complete anachronism in the nineteenth century.

The system had served the purpose for which it had been created; and it became necessary, from time to time, in order to bring the

tenure of the district into accord with sound policy, and to prevent obstacles being thrown in the way of progress and material prosperity, to introduce certain changes.

The first of them was the fixing of the proportion of the produce of each field due to Government, followed by the imposition of a money assessment.

The next change was the destruction of the common holding and the treating with each ryot separately, as responsible to Government for the assessment of the lands cultivated by him. This, and the above, constituted the ryotwari system. The complete introduction of this system took time; in point of fact it was not consummated until recently; but, in the meantime, the process of disintegration did not stand still. The mirassidars lost the fisheries. The Government had asserted its sole right over quarries and mines. It levied a seigniorage on wood cut in jungles for other purposes than personal domestic consumption or for agricultural implements. In 1834 it began to induct outsiders into the permanent possession of lands, and issued puttas to such persons. In 1859 it compelled the mirassidars to declare once for all the extent of their individual holdings, and proceeded to issue pattas accordingly, which it at first styled mirassi puttas.

In the same and following years it warned mirassidars that they would have to pay the assessment on all lands in their holdings, whether they cultivated or not, and limited by new rules, which have since increased in stringency, the occasions on which, and then only as a matter of grace, remissions would be given.

In 1863 the Government directed the abolition of the words "Mirassi putta" and "Páyikári putta," which had previously appeared as a heading on those documents in order to distinguish mirassi from ordinary tenure, and it ordered the "name of the *Puttadar*" merely to be inserted, thus distinctly proclaiming that it would no longer recognise any difference in tenure.

The same year found the district ripe for the introduction of formal darkhast rules, which, had mirassi right not ceased to exist, would have been an as unjustifiable infraction of it as can well be conceived. A mirassidar's right to his share in the village under the old system could never die. The Government might deprive him of it for continued contumacy, but on no other ground. Under these rules however outsiders might be, and are daily, placed in a permanent possession of waste lands, to which they obtain an inde-

feasible right and title along with their Puttah. This step—though perfectly justified by the circumstances,—was nothing else than universal confiscation.

Finally, in 1870, the Government brushed away the last shadow of mirassi right by declaring that they would no longer pay mirassidars compensation for waste lands (either cultivable or otherwise) taken up for public purposes.

It cannot be said that the times and the circumstances did not fully warrant all these various changes, while on the other hand it is, in view of their having been actually carried out, absurd to talk about mirassi right, as is too often done, in language which, however appropriate to the beginning of the century, is quite inapplicable to the existing *status quo*.

It might even be argued that, taking the mirassidars' claims at their fullest value, very slight investigation would be sufficient to prove their groundlessness. In many villages mirassi right has wholly disappeared by the acts of the mirassidars themselves, who have voluntarily allowed it to fall into disuse. Moreover, by sales for arrears of revenue, and voluntary relinquishments to Government by ryots, nearly every foot of land in the district has, at one time or another, passed into the hands of the British Government, which has re-granted the lands, thus thrown on its hands or bought in, on ordinary ryotwari tenure, the mirassi having lapsed out of sight during the process.

Such an argument however is unnecessary in the face of the changes enumerated above, which have been silently acquiesced in by the mirassidars themselves during a long series of years.

The ryotwari settlement, the outcome of the failure of the Zemindari system, which is merely a disguised form of farming out the Government revenue to middlemen, and of the gradual extinction of the mirassi tenure, is well calculated to meet the wants of the country and secure the development of its resources. In point of fact to it, and not to the Zemindari system, does the term, *permanent settlement* properly belong. Space does not permit the discussion of the subject here, but it cannot be entirely passed over owing to an agitation, lately revived in certain quarters in favour of giving the latter system another trial. A conclusive reply to this proposition is furnished in the Proceedings of the Madras Board of Revenue, dated the 8th September 1868, and which is in every way

one of the ablest State papers which has ever appeared in this country. No excuse therefore is needed for reproducing it *in extenso* in Appendix F.

CHAPTER VI.

REVENUE OTHER THAN THAT DERIVED FROM LAND.

Salt.

The Salt revenue of the Chingleput district has always been the most important in the Presidency. The Jaghire had, even under native rule, furnished a large proportion of the salt consumed in the south, but salt was looked on at first as grain,—a commodity to be raised by *cultivation* on any land which would produce it, the Government receiving its recognized share of the out-turn. It was a staple cultivated by the ryot, not a manufactured article turned out by craftsmen.

The manufacture of salt became a monopoly of the East India Company under Regulation I of 1805. This device was resorted to on the report of the Board of Revenue, dated 2nd September 1799, and the orders of the Governor General thereon, in order to cover the expenses attending the establishment of separate Courts of Justice, which were to be introduced along with the permanent settlement in this Presidency.

At first the Board of Revenue were much opposed to the idea of a monopoly, and actually submitted a draft regulation for levying a duty by way of excise from manufacturers, which they proposed to fix so high as to equal "the intended monopoly price." The difficulty which they thus strove to overcome was the vested interests of the manufacturers. "*In the 464th paragraph of the Board's Report, it is proposed to fix the price to be paid to the mirassi cultivators for their proportion of the salt at the usual average rate they have hitherto received, which would give them a certain market to the extent of their manufaucture, a benefit they do not now possess. This mode of indemnification the ryots might be satisfied with for one or two years, but I am sensibly of opinion that it would not be considered by them a sufficient compensation when the selling price might be raised† to 30 Star Pagodas per garce."

* Report of Mr. Collector Stratten, quoted at para. 518 of Board's General Report, dated 5th October 1804.

† It was to commence at 20 S P

The considerations which principally swayed the Government in deciding on a monopoly were as follows:—"If the salt had been, as heretofore, left in the hands of Zemindars and proprietors, from the extensive tracts of coast under the respective estates, and the consequent facility of combination, it would be in their power to derive to themselves an immense profit, by enhancement of price upon the inhabitants, to such a degree indeed as to obstruct the realization of any revenue by a *duty* on *salt*, without distress to the people, an evil which, by the present plan of retaining the manufacture of salt in the hands of Government, is completely guarded against."

Before 1805 the manufacturers of salt had either divided the produce with Government, as in other kinds of cultivation, or, and this was the exception, received a money payment in commutation of their share. In regard more especially to this district the Board reported that, "it appeared that, in a part of the pans in two out of twenty-five places of manufacture in Zilla Chingleput, the share of the inhabitants was smaller than that allowed anywhere else, being only 15½ to 18 *per cent.* but that to compensate for this inadequate rate they hold a certain extent of arable land rent free."

"The salt lands* at Madras are held under grants from Government subject to the payment of a fixed quit-rent. The salt manufactured had usually been sold under the direction of the Collector at the average rate of 11 Pagodas per garce, of which 60 per cent., or Pagodas 7-1-20 per garce, was the proportion receivable by the manufacturers. It was proposed to continue the manufacture at these pans to the extent of the average sales, and to continue the payment of Pagodas 7-1-40 per garce to the manufacturers; an arrangement in which they had acquiesced, and as they would thus derive the same advantage from their lands as heretofore, it did not appear necessary that the quit-rent should be remitted."

The selling price was fixed at Pagodas 20 per Madras garce† of 1,800 maunds for the first year, and the intention was expressed of gradually increasing it till a *maximum* of Pagodas 30 was reached. The result for the first year was a startling addition to the revenues of the Presidency, accompanied with but little to detract from its satisfactory financial aspect. Whereas the average gross salt revenue for the five years preceding 1805 had been only Star Pagodas 80,254,

* These now belong to the district.

† The garce is now divided into 124 Indian maunds of 82·7 lbs. avoirdupois

from which, about Star Pagodas 3,500 must be deducted for charges, the *nett* revenue (after deducting all charges and advances for cultivation) of the first Fasli of the monopoly was Star Pagodas 4,48,916-6-69¼.

This selling price of 20 Pagodas (Rs. 70) was a great increase on that previously obtaining over the Presidency, which had varied from Rs. 28 to Rs. 35 only, and it must have entailed great hardships on the poorer classes, and laid the foundation for that smuggling of spontaneous salt, and manufacture of earth salt which is still carried on. The history of salt administration since that time is one merely of repeated additions to the monopoly price, and of increased stringency in preventive measures against illicit manufacture and smuggling. In 1809 the price was raised to Rs. 105 *per garce*, or 14 annas *per maund*. In 1820, owing to increase in smuggling, it was reduced to its former price of 9 annas and four pice *per maund*, only, however, to be raised once more in 1828 to 14 annas.

In 1831 it was reported that the effect of the last change had been to *reduce the consumption*, but to raise the revenue 10 lacs *per annum*.

By Act VI of 1844 the land customs, or transit duties, were abolished, and recourse was had to farther enhancement of the price of salt to fill the gap. It now became one and half Rupees a maund. The Court of Directors, however, were well advised by the Madras Government to reduce it to one rupee.

After 1859 the price again began to rise. In 1859 it was increased to Rs. 1-2-0; in 1861 first to Rs. 1-6-0, and subsequently to Rs. 1-8-0; in 1866 to Rs. 1-11-0; in 1874 to Rs. 2, and in 1878 to Rs. 2-8-0 at which it now stands.

The revenue for a series of years will be found in the table in the Appendix. A quarter of a million sterling *per annum* may be taken as an approximation for this district.

The kudiváram, or purchase price paid to the "cultivator" or manufacturer, was eventually fixed at Rs. 10, although the owners of original mirassi pans were entitled to varying rates for the salt delivered by them. These rates will be found in the Appendix to Plowden's Salt Report. This was raised a few years ago to to Rs. 12, and if the manufacturer could depend on the season, or on the certainty of Government requiring every year the total amount of salt

which the pans of the district are capable of producing, the price would be a very remunerative one, as it represents about 200 *per cent.* profit on the cost of production. As a matter of fact however he can calculate on neither of these conditions with any certainty, and the increasing stringency of preventive measures has put a stop to his being able to sell privately on his own account, a portion of the yield of his pans, a device which used to be largely resorted to. Moreover, within the last few years great attention has been paid to the quality of the salt produced, inferior stuff being rejected and destroyed, whereas formerly any thing scraped from the pans was accepted by the authorities. An increase in prices, of all commodities, as of labour, and in the number of taxes, has also contributed to cripple the holders of salt pans.

The result is that, whereas between 1844 and 1856 only 707 pans were transferred by mortgage and sale, between 1857 and 1869 this figure had increased to 1,455, or more than doubled. In the same way, the prices of an original and a new pan were, in 1855, respectively Rs. 178 and Rs. 59. But in 1869 they had fallen to Rs. 112 and Rs. 23, the falling off being 37 *per cent.* in the first sort, and no less than 61 *per cent.* in the value of the recently added pans.

They are no doubt still saleable, but, at all events in the neighbourhood of Madras, this arises less from their intrinsic value than owing to a false glamour of secret gain, which the memory of former years of mismanagement and unchecked irregularity has thrown over this species of investment in the eyes of a greedy but ignorant native community.

The method by which the salt is produced was till lately the same as it had been for ages. The goodness, or inferiority of the article, was due to entirely fortuitous circumstances, which no one seemed to take the trouble to note and profit by. When an interest in the subject was at length stimulated by orders from Government, all sorts of absurd theories were propounded, and the manufacturers, with the usual stolid dislike of their kind to changes, offered no assistance to the efforts made for the improvement of the staple. At last, and this was so lately as 1871, the density (by weight) of the brine was found to correspond with the quality of the salt, those places at which it was light producing bad salt, and those at which it was the reverse being noted for its good quality.

The following was the plan generally pursued in making the salt.

"The manufacture begins in January, as soon as the rains are over and the weather begins to get warm. The pans, which, including their reservoirs, are each two-thirds of an acre in extent, are first cleansed from the mud accumulated in them during the monsoon. Next day they are moistened with a little water, and ridges are raised between the pans. On the third day the pans are dug 1½ inches deep with a kind of spade, and, in the evening an inch of water is let in. From the fourth to the ninth day they are trodden down crossways. On the ninth day an inch of water, already well heated by the sun in the reservoirs, is admitted. In the course of a few days a little inferior salt is produced, mixed with brackish water. The pans are again well trodden down for four days, and water is admitted which in four days more will produce good salt. From the 23rd to the 25th day the pans are pounded with rammers till the salt is quite destroyed, when an inch of water is again admitted. On the 29th day, when the water is a quarter of an inch deep, the salt is fit to be taken out. It is then stowed on the banks to dry for six hours, after which it is removed to raised dry platforms of sand and then stored in heaps of 60 tons or so."

It is quite clear that in the above description the kind of brine which was to be used has been overlooked. This is everything. All the salt pans are situated near backwaters or inlets of the sea, but the strength of the brine contained in them depends on communication with the sea being closed partially at all events; and on the absence of fresh water drainage into the backwater, some time before manufacture is commenced. In order to assist, or make up for any shortcomings in the natural condensation, the two reservoirs above-mentioned, are integral parts of every pan, and if the larger one is honestly filled before the pans are touched, the evaporation should, during the 25 days which are required to prepare a pan, be sufficient in ordinary weather to produce a brine of considerable density. These "reservoirs," or brine pits, are filled by baling from the backwater, and it is feared that the above duty is too often neglected. It should then be let into the side beds, and condense there for a further period of at least four days, after which it should be let into the pans and remain for 10 days, when, if the salt scraped out is inferior, it should be thrown in again and more brine admitted.

It is quite clear that the backbone of successful manufacture is the brine pit. It no doubt is true that brine, too dense, will not turn out good salt, but that fault is not one into which the native

pan holder is likely to fall. In 1865 the Board of Revenue ordered that "the rule should be to reduce twenty cubic feet of ordinary sea water to ten or five feet of brine by evaporation, and then to admit the brine to the pans," and proposed that, in places like Covelong and Kelámbákam, where the brine in the backwaters is from various causes of very inferior density "to prepare reservoirs for the preparation of brine either by the damming up of existing salt-water channels or by the sinking of tanks for concentration." This decision was arrived at owing to its having been found, during Mr. Clarke's Salt tour in 1863-64, that the salt at Chéyúr was the best in the district, owing to the backwater there containing highly concentrated, because undiluted, brine, and that the article manufactured at Chunampet, 10 miles to the south, was inferior, because, though the brine was obtained from the same source, the channel by which it was brought received the drainage of the surrounding country.

These conclusions, which were the same as those arrived at by Colonel DeHaviland fifty years before, were sound, but the rules then issued seem to have met with but scant attention, for, in 1871, the brine at various places was tested with the following results:—

Ordinary good water		1·000
Sea water		1·016
Northern Division.	Brine at Attiput	1·082
	„ at Ennore...	1·095
	„ at Vállúr	1·102
	„ at Putivákam	1·138
	„ at Váyalúr	1·191
	„ at Káttúr	1·191
Southern Division.	„ at Vadasamanchéri	1·085
	„ at Covelong and Kilámbákam	1·072
	„ at Chéyúr not tested, but was probably higher than any of the others owing to the causes noticed above.	

According to Dr. Ratton, who has been employed for the last few years in examining the subject of salt-manufacture, and in making experiments, the density necessary for making good salt is 1.

The salt is manufactured at the above various places, but that of the northern division is brought in boats to a depôt called the Madras Cotaur, situated on the banks of the Cochrane's Canal at the Presidency. There is a depôt for export by sea at Ennore.

The salt from the southern pans is forwarded by East Coast Canal to the Home's Garden depôt, which is attached to the Collector's

kachari at Saidapet. Salt for export is, however, stored on a platform on the beach at Covelong, and on the opposite side of the canal there is a small depôt for inland sales. It costs 2 annas and 2 pice to 3 annas per maund at the various stations in the southern division.

The impossibility of fencing these platforms rendered thefts frequent until the plan of excavating broad ditches round them was resorted to, which has proved effectual They are guarded by Police sentries.

The salt manufactured at Chéyûr although the best, is unfortunately not available for transport to Madras, as the platform is situated 23 miles from the southern terminus of the East Coast Canal. The manufacture is accordingly restricted to the amount required for local consumption, and the demands of inland export to North Arcot and Salem. Good roads are being generally opened up which should develop this trade.

Chunampet salt station was transferred in 1865 to the management of the South Arcot officials, although in every other respect the territory remains attached to the Chingleput Collectorate. This charge was, and continues to be, an unpopular one among the people of Chunampet, but it was resorted to as the non-extension of the Canal southwards, and the consequent difficulty of transit, rendered proper inspection and supervision impossible—so it was alleged.

INCOME TAX.

From an early period of our administration efforts have been made to reach the non-agricultural population, and so cause it to contribute its proper share to the expenses of Government. It consists of very various classes, and the number of persons falling within them but whose income or means of livelihood are practically beyond the reach of taxation, has been increasing of late years.

Native Governments adopted various expedients for reaching those persons, the principal of which was the moturpha or tax on professions, to which we succeeded, and which we adopted as being suited to the country and known to the people. The results were not equal to just expectations, and after the collections had been falling off for a series of years (Rs. 30,000 was about the sum) the moturpha was supplanted by Mr. Wilson's Income Tax, which remained in force from 1860 up to 1865 (Act XXXII of 1860). The principle was revived in 1867 in a License Act, only however to give place,

first to a Certificate Tax, and then in 1869 to a revival of the Income Tax, which has been recently (1874) rescinded by Lord Northbrook.

The endless difference in rates, plan of assessment, and classes affected under these various enactments, caused very wide dissatisfaction and irritation amongst all classes. Moreover, dishonest and wealthy traders and capitalists escaped their proper share of burden, which, in a country like India, it is impossible fairly to assess on them, while the poorer classes and all persons with fixed incomes were taxed to the uttermost farthing.

ABKARRY.

The exclusive right to sell fermented liquor has, from the earliest days of British occupation, been leased out to persons called contractors for a term of years. The usual plan was to put the Abkarry farm, composed of a district, as a whole or in parts, up to auction, and knock it down to the highest bidder who could lodge the requisite security. This course frequently resulted in its being bid up to an inordinate sum owing to the speculative competition of men of straw, who were no sooner put in possession than they began to be in difficulties. The contractor sublet to smaller men, or else let out each liquor shop to shopkeepers, who bound themselves to sell a certain amount of liquor.

We find that in Mr. Place's days this item of revenue rose from Rs. 7,000 to Rs. 15,000. In 1801 it was over Rs. 70,000 odd; and two years afterwards it increased to Rs. 84,000 *per annum*, and it continued to be managed in much the same way, but yielding about double the last-mentioned sum until the year 1871, when the revenue from this source stood at Rs. 1,58,000. The Excise system was then introduced in regard to arrack, and the toddy contract, which continued to be managed as before, was given to the same person, who obtained the right to the sole manufacture of arrack. The amounts realised for the succeeding years are as follows:—

	Arrack and Toddy.	Arrack Excise.	Toddy Lease.
1872 1873 1874	Rs. 1,25,000	.....	.....
1875 1876 1877	.....	Rs. 85,605	Rs. 1,24,135

The arrack is now made at a large distillery erected near Madras. The operation of drawing toddy from the palmyra, wild date, and

sago palm is the same as everywhere else in the Presidency, and is too well known to require description.

LAND CUSTOMS.

Inland transit duties were abolished in 1844.

SEA CUSTOMS.

The whole sea-borne trade of the district has been absorbed by the Presidency town, and, as already stated, the Custom House at Pulicat was abolished in 1865.

STAMPS.

The receipts under this head for the last two years are given in the Appendix.

FORESTS.

The revenue under this head has always been managed and collected by the Revenue Department, even when the Forest establishment was separate and independent. The receipts are still small, but, as will be found by reference to Chapter I, steps have recently been taken to conserve the tracts of forest and jungle in this district, which the neighbourhood of the Presidency town, and the great demand for timber, firewood, and other forest products, render a certain source of a large revenue capable of almost indefinite expansion. The receipts for 1873-74 were only Rs. 2,015. Those for ten years will be found in the Appendix.

CANAL FUNDS.

The receipts and disbursements on account of the Cochrane's and East Coast Canals form a separate head of account peculiar to the district. The revenue is collected by means of tolls and boat licenses, Rs. 33,000.

CHAPTER VII.

LOCAL FUNDS AND MUNICIPALITY.

MUNICIPAL COMMISSION AT CONJEVERAM.

The principle of local self-government was first tried in Conjeveram by the introduction of the Municipal Act into that town in the year 1867. Some account of the operations of the Commission since its institution will be found in the article on Conjeveram in the topographical chapter. Conjeveram, owing to its peculiar *status* as a religious town, and the great stronghold of the Hindu religion in the south, was, perhaps, not exactly the place where success in

the introduction of such a measure could reasonably be looked for. Yet it must be remembered that the principle involved in the act is not a new one in Tondeimandalam, where the affairs of each village, not only internal, but involving all its transactions with the governing power, have from time immemorial been managed by a council of its chief men, which is no other than the principle underlying this measure.

Accordingly, although the acts of the Municipality are subjected to the control of the Collector (President) and of Government, and its absolute freedom of action is thus curtailed, it must be admitted, that, making allowances for the difficulties and mistakes which must always mark the introduction of a new and untried act, the working of the Municipality has been more successful than might have been anticipated.

The feeling of the people of the town in regard to it is another matter. Hindus invariably object to pay for anything, and every additional demand on their purses is unpopular, not so much on account of the amount as the fact of its being an addition to the number of taxes. Moreover, conservancy, road-making, and hospitals, are things, provision for which has hitherto formed part of the ordinary duties of the State, and public opinion seems to view the introduction of a Municipal Commission as merely a clumsy and round-about way of performing duties, which were much better and more quietly done by Collectors and Tahsildars in former days, for the sake of transferring the liability for the expenditure from the shoulders of Government to those of the inhabitants of the town.

The receipts of the Municipality average about Rs. 17,500 and are just sufficient to meet unavoidable outlay.

A detailed Statement of receipts and charges for a series of years is given in the Appendix.

LOCAL FUND BOARDS.

The Chingleput District is, for the purposes of Act IV of 1871, divided into two circles, corresponding with the separate charges of the Collector and the Sub-Collector.

The former is called the Saidapet Circle, and comprises the taluqs of Saidapet, Tiruvallúr, and Ponnéri. The other goes by the name of the Chingleput Circle, and includes the taluqs of Chingleput Madhurántakám and Conjeveram.

Act IV of 1871 was introduced in July of that year. By its 26th section its objects are stated to be the following:—

i.—" The construction, repair and maintenance of roads and communications.

ii.—" The diffusion of education and, with this object in view the construction and repair of school-houses, the maintenance either wholly or by means of grants-in-aid, the inspection of schools, and the training of teachers.

iii.—" The construction and repair of hospitals, dispensaries, lunatic asylums, choultries, markets, tanks, and wells, the payment of all charges connected with the objects for which such buildings have been constructed, the training and employment of vaccinators and medical practitioners, the sanitary inspection of towns and villages, the cleansing of the roads, streets, and tanks, and any other local works of public utility calculated to promote the health, comfort or convenience of the people."

The wherewithal to carry out the above programme is supplied: 1st, by a contribution from Government; 2nd, by the funds of the various endowments which under the Act came into the possession of the Local Fund Board; and 3rd, by various new taxes.

The Government agreed, in each Circle, to make a contribution representing the extent of its liability for the up-keep of roads of such general utility to the through traffic of the Presidency, as to constitute them, what are called, Imperial Trunk Lines, as opposed to district roads, which exist to satisfy local requirements only. The district of Chingleput, surrounding as it does the Presidency town, is intersected by a network of roads far beyond its own requirements, both in style and number, and for which there would be no necessity but for the presence of the capital in its midst. Moreover, the maintenance of these roads is very costly, both owing to their width and the wear and tear arising from the heavy traffic which passes over them. Government have therefore always allowed the Boards of this Circle a contribution to meet the heavy expenses thus incurred. This has amounted to a very large sum. For instance, in 1873-74 it was Rs. 1,52,980. In the same year the Government contributed Rs. 20,910 towards education, and made a grant of Rs. 1,150 for general purposes in the Saidapet Circle.

The income derived from the second of the sources mentioned above is insignificant. It comprises income from funded or other property of dispensaries and choultries, fees in schools, fees collected in travellers' bungalows, and many other small items. The aggregate is only a few thousand rupees.

The third source of income is from fresh taxes. These, according to the Act, are three :—

i.—" A rate or cess not exceeding one anna on the rupee on the annual rent value of all occupied land on whatever tenure held.

ii.—" A tax on houses.

iii.—" Tolls upon carriages, carts or animals passing along roads within the circle."

The first is levied at the rate of 9 pice in the rupee of revenue, or three-quarters of the maximum. It produces about Rs. 80,000, more or less.

The second was tried at Wallajabad, and proved most unpopular, so much so that this rate was abandoned.

The third form of local taxation is tolls. These are collected on the three Trunk Roads, the Great Southern, the High Western, and the Great Northern. The two first run through both Circles, and the receipts from the tolls which are situated within the Chingleput Circle are divided in proportion to the mileage of these roads situated within each Circle. The Great Northern road, running towards the Bengal frontier, is situated wholly within the Saidapet Circle. The traffic on it is not great, the receipts from the tolls bringing in some Rs. 1,600 or Rs. 1,700 only. The tolls on the other two Trunk roads aggregate about Rs. 10,000, but this sum is not nearly reached in unfavourable years when communication is impeded by a heavy monsoon and floods.

The Local Fund Act and the " Rules" appended to it contain an elaborate system for the collection and appropriation of the funds above described. Suffice it to say, that it is the duty of the Collector during the first week in September to lay before the Local Fund Boards "an estimate of the gross receipts and charges of collection." With this estimate before them, the Boards are then bound to frame Budget for the forthcoming official year, which must be prepared after free communication with departments concerned.

These Budgets then go on to the Board of Revenue who "shall suggest such modifications as to them shall seem fit," and "forward them to Government in the Financial Department for final orders."

Provision is likewise made in the "Rules" for any modifications in the Budget, which may be found necessary during the course of an official year.

A report of its working must be submitted by each Circle Board by the 1st of June next succeeding the end of the official year to which it relates.

The minimum number of meetings is one per mensem, besides a special one for the Budget. Three members form a *quorum*. Resolutions of the Board can be carried out by the President alone. Such are the salient features of an Act, which properly worked, and its provisions loyally carried out both by Government and the public, is capable of effecting immense good for the country.

It is extremely doubtful whether the necessary conditions for success are present. The measure is still in its youth, and it must not be judged by the difficulties it has had to encounter at starting. Time is required to prove it.

The following is a short *résumé* of the working of the two Boards for the official year 1874-75, and it is here inserted as it will give a fair idea of the work done.

SAIDAPET CIRCLE.

There were sixteen meetings during the year, at which the average attendance was eight, out of a total of fourteen members, half of whom are officials. The attendance of private members averaged three only.

The total receipts were Rs. 1,72,764, being higher than the estimate and the actuals of the previous year owing to various fortuitous causes, the chief of which was the collection of outstandings.

The expenditure amounted to Rs. 1,21,937, against an allotment of Rs. 1,43,921.

The Department of Public Works seem to have had new works on hand situated on ten roads. They had an allotment of Rs. 19,603,

and utilised only Rs. 10,719; so here a great part of the short expenditure is accounted for.

Tenders had been received and disposed of for the erection by contract of an iron girder bridge over the Cortelliar on the Great Northern road. The work has been sanctioned from Loan funds.

The repair of roads cost Rs. 61,588, and economy was exercised in reducing width.

It appears that the experiment of transferring the care of certain roads from the Public Works Department to the Revenue Department had been tried, but had been carried out too late in the year to admit of any opinion being formed regarding the result.

The President thus sums up the work of the year and the condition of the Circle regarding communications :—

"It will thus be seen that for Rs. 77,100, laid out on new works and repairs of communication, 259 miles and 1,018 yards of road were maintained in good order, 11 miles and 1,280 yards of new road completed, and 5 miles are still in progress, making a total of 276 miles and 538 yards in the Circle. The roads in the Saidapet taluq surrounding the Presidency town are all in fair order."

The Marmalong Bridge across the river Adyar was lighted with Silber's patent lamps.

Department Public Works supervision was charged for at the rate of 23 per cent. on the total expenditure, and accordingly the Circle paid no less than Rs. 16,771 on this account.

The charity of Petrus Uscan is the only endowment under the Board, and it had a balance to its credit of Rs. 9,512, the only expenditure being Rs. 415 on the repair of the steps up St. Thomas' Mount.

Education in the Circle is distinguished by the presence of the High and Primary Schools at Saidapet, which were established under the late Education Act, (VI of 1863), and the management of which fell to the Local Fund Board on its creation in 1871. There are six classes, the lowest, or Primary, being accommodated in a separate building. Education is carried up to the Matriculation standard, but the number of youths who have succeeded in that examination has dwindled from 12 in 1870 down to 4 in 1874. Other-

wise the school management, which is under a committee, shews considerable vitality, and a noticeable feature is the introduction of "physical education," nearly 25 *per cent.* of the pupils meeting in the school compound every evening to "learn various sports under the superintendence of the Head Master." 287 boys attend these schools. Considerable expense was incurred by this Circle in the attempt to open Board schools, but the continuance of the experiment was stopped by Government on account of its costly nature. Out of seven schools so established, one was closed as not required. The remaining six are situated at

Partipat.	Trivattúr.
Vallavédu.	Pákam.
Amanjikarei.	Tripassore.

The total number of improved indigenous schools, inspected and qualified for Results Grants during the year, was 152 with 3,010 boys, and the amount disbursed Rs. 4,198, which left Rs. 1,600 of the amount allotted for this purpose unutilized.

The one Local Fund Dispensary is called after Parvati Varatáni Ammáh, the deceased wife of a member of the Board, who appears to have obtained this means of immortalizing her name in return for presenting the Board with the building and Rs. 1,000.

The Dispensary, which treats out-patients only, cost Rs. 1,389 for the healing of 6,800 persons during the year. Vaccination cost Rs. 1,530 for 4,679 successful operations, or at the very high rate of 5 annas a case.

Rs. 3,200 had been granted for sanitation, but of this only Rs. 1,367 was utilised during the year. Nothing was done for the cleansing of drinking tanks and wells, but Rs. 620 was spent in Saidapet and Tiruvallúr in levelling streets and removing prickly-pear. A small sum of Rs. 92 was expended on temporary latrines, scavengering, and watering streets, during the petty feasts at the Little Mount, Trivattur, and Ponnéri.

Saidapet is the only place where a permanent scavengering establishment is employed. It is represented by two country carts and the necessary attendants, who daily remove the night-soil and rubbish from the streets.

There were two bungalows for travellers both on the Northern Road—one at the Red Hills, and the other at Gummadipundi.

LOCAL FUND BOARD OF THE CHINGLEPUT CIRCLE.

This Board was increased during 1874-75 to twenty-two members, fourteen of whom were private or non-official persons. The average attendance at fourteen meetings was ten, of which number the private members contributed six. The latter are reported to have "exhibited great zeal for the accomplishment of the object for which the Board was established."

The year opened with a large unexpended balance of Rs. 71,280, due to the slow progress made by the Public Works Department in the execution of works. Inclusive of that, the total assets amounted to Rs. 2,69,830. Of this sum the Government contributed Rs. 58,580, thus reducing their grant for the previous year by Rs. 12,000. The collection on account of Land Cess was Rs. 1,14,911, being largely in excess of the estimate (Rs. 53,120) owing to the promptitude which has characterised the collection of revenue in the sub-division during recent years, and the consequent realization of outstanding arrears of Road Cess. Act III of 1866 (rescinded) produced Rs. 12,466. Tolls failed to yield their expected total of Rs. 10,920, owing chiefly to interruption of traffic by floods. The other items of receipts from Endowments, &c., were trifling.

The Budget Grant, together with supplement and already sanctioned grants not worked out in the previous year, amounted for New Works to Rs. 78,022. The sum the Department Public Works was able to use was Rs. 24,371 only. In like manner the repair expenditure fell short of the grant, Rs. 47,354, by Rs. 9,480. This was the natural result of inability to carry out new works in this and the previous year.

The Department of Public Works was paid for supervising the above works Rs. 15,630 *plus* Rs. 2,605 for a petty establishment, consisting of 2 sub-overseers, 2 maistries and 2 lascars.

This state of backwardness having been shewn by experience to be chronic, the Local Fund Board set themselves to devise a remedy. Their efforts in this direction commenced more than a year before the year now particularly under review. The native members, echoing the opinion of the outside public, were in favour of works being handed over to the Revenue Department for execution. This plan was tried upon the Surappan road, which the

Department Public Works asserted would take three years to complete. It was finished in six months, and is now one of the best roads in the district. It connects the town of Conjeveram and Chingleput, and the portion requiring construction was 18 miles in length.

Next year, that is during the one under notice, the Revenue Department were again entrusted with the construction of a road between Tirukaleikunram and Karanguli, 10 miles in length. It was proposed in the estimate to try a more economical system of construction than that hitherto in vogue. It was to be an improved cart track, that is to say, it was to pass over the ordinary surface of the country where the ground was sound, and not subject to inundation, and where not so, was to be, embanked. Finally, road slopes and barrel drains were to be the only means used for passing water across it. The whole line was so finished within the year. The amount allotted was Rs. 5,000, being at the rate of Rs. 600 a mile. Experience, gained in the construction of this work, proved that Rs. 1,000 *per mile* was a fair sum to allow for roads passing through difficult country, such as a great portion of that traversed by the line in question.

It was found, however, that the execution of such works unfairly taxed the attention and time of the Revenue Department, whose more legitimate duties are daily increasing. The Circle Board thereupon determined to have a separate engineering staff of its own, and Government addressed in that sense. A decision on the subject was postponed pending the final disposal of the re-constitution of the Public Works Department.

As in the other Circle, there are one Deputy Inspector and three Inspecting Schoolmasters, and no other proof of the goodness of the work in this department is required than the mention of the bare fact, that the Inspecting Schoolmasters alone visited and prepared for inspection no less than 995 schools. The duties of these officers, to each of whom a taluk is assigned, is to go round the indigenous pial schools, tentatively examine the boys, and instruct the schoolmasters in the art of tuition. A great deal of good can be, and has been, effected in this way, and it is very much open to question, whether a steady pursuance of this system is not, at once the cheapest, and the most direct end to the attainment of the object so much desiderated by all who have the interests of the country at heart —universal primary education.

After the schools have been thus prepared by the Inspecting Schoolmaster, the Deputy Inspector comes round and examines the school. He passed 204 schools with 2,498 pupils. Grants-in-aid, aggregating Rs. 7,767, were paid by the Board to the masters on his reports. Altogether there were 321 schools under inspection in 1874-75, the average attendance at which was 26 pupils.

Besides the above Result Grant schools, as they are called, there were four Salary Grant schools, belonging to the Free Church Mission. In aid of the primary education in them, the Circle Board paid Rs. 432 during the year.

In 1875-76 the opening of forty-two Local Fund schools was sanctioned at a cost of Rs. 5,000, the masters being selected from the best established of the pial schools and paid by salary. It will, however, in all probability be found to conduce to the success and permanence of this measure, if the masters are paid only a part of their stipend, the balance depending on the result of the Deputy Inspectors' examination of, and report on, each school.

Female education, in this as in the other Circle, is yet in its infancy, but the care of it has been very properly adopted by Government. There are only six such schools in the whole district. The best, and most perfect in its arrangements, is that belonging to the Free Church Mission at Chingleput, which has located it in the heart of the town, and away from the Mission premises, where the boys are taught.

The Vaccine department, with a staff of one Superintendent and nine Vaccinators, cost Rs. 1,529, and operated successfully on 5,932 persons, the cost per case (4 annas and 2 pice) being slightly less than Saidapet, but still very high. Every effort was used by the Circle Board to stimulate the efforts of the Vaccine staff. Its members alleged, as reason for the exceeding smallness of results, unwillingness on the part of the rural population to submit their children to the operation. The Board responded by exhorting the Tahsildars to inculcate on the Village Munsiffs the necessity of rendering every assistance to Vaccinators, and it was arranged that the latter should regularly furnish Tahsildars with reports of their operation, in each village, duly attested by the village headmen.

There are four Travellers' Bungalows in the Circle. They are all on the Great Southern Road. The bungalows which used to be maintained on the Coast and High Western Roads were abolished 15 years ago.

The bungalows in use are situated at the following four places :—

	Distance from Madras.
Gudavánchéri	... 23 miles.
Chingleput	... 34 do.
Karanguli	... 49 do.
Atcharvákam	... 58 do.

On the average about 500 travellers *per annum* find shelter in them. One of them (Chingleput) is a first class, and the remainder are second class bungalows. The rates for these classes are Re. 1 and 8 annas *per diem* respectively, according to the accommodation, furniture, and attendance provided. The bungalows are in good order.

The oldest of the endowments under the Board is Venkatranga Pillei's chattram at Sriperumatur. It was erected in 1792 by the head servant of Sir Charles Oakley, Governor of Madras. It has latterly fallen into great disrepair, and when handed over to the Board was a ruin. The income is small (Rs. 42), and the Board have accordingly accepted the offer of Víraperumal Pillai, a public-spirited native gentleman of Madras, to put in repair and assume the management of the charity.

The Chingleput Dispensary has a small income from endowment. It was first opened in the fort in 1850, and removed to the present airy and spacious building two years afterwards.

	In-Patients.					Out-Patients.				
	Number in 1873-74.	Number in 1874-75.	Discharged.	Died.	Remained.	Number in 1873-74.	Number in 1874-75.	Discharged.	Died.	Remained.
Chingleput Dispensaries ...	138	178	143	20	15	5,212	5,182	5153	...	29

The deaths in hospital are greatly due to the practice of sending sick persons there after they are given over by the native physicians, as a sort of last resource. They are further swelled by wretched pilgrims, principally from the north, who are picked up on the roads in the last stage of exhaustion, and brought in only to die.

During the year 1876 another Dispensary has been opened by the Board in the town of Madhurántakam. This was long contemplated, but there were difficulties in the way which have since disappeared. It is at present located in the hospital of the sub-jail attached to the Tahsildar's kacheri, and has been placed in charge of a Hospital Assistant. The boon is appreciated by the people. The number of patients is reported to be about 40 daily.

Towards the expenses incurred at the hospital belonging to the Municipality of Conjeveram in dieting and treating sick ryots of the Circle, the Board makes an annual contribution of Rs. 1,400.

In this way medical aid is supplied in each of the three taluqs composing this Circle. Moreover, an arrangement was sanctioned by which the services of the officer in medical charge of the Sub-Collector's office should, during that officer's tours, vaccinate and treat any persons who might wish for such aid.

The subject of instructing the indigenous native doctors in the elements of the medical art has been taken in hand. A few are received at each of the hospitals to go through a course of training, receiving meanwhile a small stipend, and the promise of consideration, should the Board have any sanitary or other appointments in its gift, which such men would be competent to fill. This idea, which originated with this Board some years ago, promises to be of vast benefit to the Circle, which suffers much from the ignorance of native quacks.

Sanitation is another point in which the Circle Board has shown an enlightened appreciation of one of the crying wants of the day.

It contributes yearly a sum of Rs. 400 towards the sanitary measures taken in Conjeveram during the grand festival in May.

For some years past the extirpation of the noisome prickly-pear has been vigorously pursued. The general plan has been, when the inhabitants of one of the towns or villages applied for aid (as they are constantly doing) to arrange that they remove the prickly-pear, grub it up by the roots, burn, and bury the *débris*. The work is then to be examined by the Tahsildar, and if satisfactory, a contribution of half the actual value of the work done is paid to the villagers. In this way much good has been affected, and the public spirit evinced by some of the inhabitants has been as marked as it was unexpected. For instance, a wealthy ryot of

Damal voluntarily executed work of this sort valued at from Rs. 700 to Rs. 800, knowing that he could only get aid from the Board to the extent of Rs. 200, the limit arranged.

Under the same head falls the improvement of village sites. Many of the larger villages, especially, are very badly off for drainage, and, from constant use and want of repair, the village streets have been worn into hollows which either become watercourses in rainy weather, or, worse still, stagnant seas of mud. Then, the backyards and open spaces are always resorted to for the excavation of mud to construct walls. The hollows thus made collect all the filth in the neighbourhood, which is brought in by the water or thrown in by the inhabitants, and which, filled with the sweltering mass, give off most unwholesome exhalations. Wallajabad, Karangul and Madhurántakám, all important villages, or rather small towns, have been taken in hand, the streets have been raised and sectioned, side drains (in the two latter of rough stone) made, and attention paid to creating an efficient outfall for the drainage thus collected. Backyards and vacant spaces have been cleared of filth, all hollows filled up, inequalities levelled, and noisome undergrowth removed. These results could not have been attained without the cordial co-operation of the inhabitants, stimulated by the influence, and, better still, by the example of native members of the Board.

These, and other chief towns and large villages of the Circle, have also been supplied with permanent scavengering establishments supported entirely by the Local Fund Board.

It is satisfactory to find that in 1874-75 every farthing of the allotment (Rs. 4,300) was worked out. The places now supplied with Conservancy establishments are:—

Madhurántakám.	Chingleput.
Uttiranmérúr.	Tirupurúr.
Karunguli.	Wallájabád.
Mámandúr.	Sríperumátúr.
Atchervákam.	

Lastly, a choultry for the accommodation of native travellers halting at Chingleput has been sanctioned, and is being erected under the personal superintendence of one of the non-official native members.

So much for the work done by this Board towards sanitation and securing the health and convenience of the inhabitants of the Circle.

To revert to the subject of communications, which are, and long have been, admittedly in a state very far removed from efficiency, and the condition of which, notwithstanding the special rate levied under the Act, is such as to give just cause for dissatisfaction, a feeling to which all classes have not been slow to give expression.

According to the statement prepared by the Range Officer for 1874-75, the Circle possessed 302 miles of opened road, of which 249 were reported to be maintained in good order. The number of miles whose construction was in progress is given as 25, and the number completed during the year as 28. It should be noted that with 20 miles at least of the latter, the Department of Public Works had nothing to do.

It being clear that with the funds at disposal, subject as they are to continued decrease owing to the greater sum required for repairs as new roads are opened, and looking to the slow rate of progress maintained, and the great cost of making roads hitherto, many years must elapse before the inhabitants of the Circle, living in parts away from important lines, can possibly see the good effects of the Act brought in any tangible way to their own doors. This can only be done by a complete alteration of plan. Two measures have been adopted in view to meet this difficulty :—

1st.—The cost of construction of all new roads (main and trunk lines being complete) has been limited to an average all through of Rs. 1,000 *per* mile.

2nd.—The Circle Board have decided to repair each year, according as funds may be available, certain selected cart-tracks (the old lines, which have been in existence for local village traffic, and which are used as feeders for the larger lines) at a rate of Rs. 150 *per* mile. This would put them in fair order.

It was proposed to go round the Circle in this way piecemeal and then to repeat the process, by which means tolerable passibility at all events, will be maintained until something more permanent can be done.

Both those plans have found favor with, and been sanctioned by, superior authority.

While these propositions were under consideration, the people came forward, and asked to be assisted to help themselves. Three of these applications will serve as samples.

A ryot of Dámal constructed a short line to connect Mussarvakum with the Trunk Road, on a promise of a grant-in-aid from Local Funds of less than half the probable cost.

Similarly, a mirassidar of Meiyúr, and member of the Local Fund Board, offered to pay half the cost of a line to connect his village with the Trunk Road.

The ryots of the tract lying between Tirukaleikuram and Tiruporúr came forward, and voluntarily proposed to supply labour equal in value to half the cost of a road between these two places, which would be about 14 miles in length.

The above facts speak for themselves, and besides, proving that public spirit is far from non-existent, show what benefit may accrue to the country, if only the slightest trouble is taken in awakening and taking advantage of the better nature of the population.

A statement giving details of receipts and expenditure for both Circles during the last five years will be found in the Appendix A, No. 17.

CHAPTER VIII.

THE DISTRICT STAFF.

The Collector and his Subordinates.—The district is presided over by the Collector, who is the representative of Government. He is besides District Magistrate, and, as such, is vested with the control of the remainder of the Magistracy, and is head of the Police. In addition to these functions he is President of each of the two Local Fund Boards, as well as of the Municipality at Conjeveram. His head-quarters are at Home's Gardens, Saidapet, just outside the limits of the Presidency Town.

Subordinate to him are:—

1*st.*—The Sub-Collector who is in executive charge of the sub-division, comprising the taluks of Madhurántakum, Chingleput and Conjeveram.

2*nd.*—One or more Assistant Collectors, who, if passed, have charge of the Revenue and Magisterial work in a taluk.

3*rd.*—Three Deputy Collectors, one for general duties which correspond with those performed by an Assistant Collector, one who is in charge of the salt, and one who is more immediately responsible for the Treasury and accounts.

There are six Tahsildars, one for each taluk, one of whom is of the 2nd, one of the 3rd, two of the 4th, and two of the 5th class. There are also six Deputy Tahsildars, to assist the Tahsildars by taking the more immediate charge of divisions of the taluks. Conjeveram has two of these officers, and each of the others one, except Ponnéri, which, owing to its small size, does not require such an officer.

The office establishment of the above officers is the same as elsewhere. The out-door establishment, besides that in every village, and which is described in another place, consists of four Revenue Inspectors, and four Zilladars for each taluk. The former are supposed to examine, check, and countersign periodically the accounts kept by the village accountants, inspect cultivation, make local enquiries regarding disputes, and in the thousand and one instances where such a course is necessary, and to attach and sell property for arrears for revenue but, owing to the peculiar circumstances of this district, it has been usual to employ them in collecting the revenue also. The duties of the Zilladars, which have come in course of time to resemble those of the Inspectors, were originally connected solely with the collection of the revenues. They are officers found only in Chingleput.

The Magistracy.—Besides the Collector, who is District Magistrate, the Sub-Collector, as Joint, is a first class Magistrate. The Assistant Collector is generally either a first or second class, and the General Deputy Collector a first class Magistrate. Three of the Tahsildars are second class, while the remainder, and all their deputies, are Magistrates of the third class. There are three European Cantonment Magistrates, one for each of the three military stations of St. Thomas' Mount, Pallavaram, and Poonamallee.

There is also a bench of honorary Magistrates in the town of Conjeveram.

Police.—The administrative details of the Police force are under a Superintendent, who is assisted by 10 Inspectors in the control of the 1,262 men who compose it. The proportion the force bears to the population is 1 to 642. Appendix A, No. 15, gives details regarding the work done by the Police.

The Judicial Staff.—Graver charges are committed for trial to the District and Sessions Judge, who tries them at Sessions held gene-

rally on the first Monday of every month. The same officer is also Civil Court and District Judge. This office was brought into existence in 1802 along with the permanent settlement. There have been several changes in the constitution of the subordinate Courts. At present there are four District Munsiffs, who have power to try suits whose value does not exceed Rs. 2,500 under Act III of 1873. Petty suits are still triable by the village Munsiffs, who, it should have been stated above, have also jurisdiction in trivial criminal cases.

The Collector, Sub-Collector, and other Divisional Officers also are endowed with civil jurisdiction in the matter of Rent suits under Act VIII of 1865, which are very numerous, and also under other old Revenue Regulations, suits under which are not so frequent.

In the Appendix A, Nos. 14 and 15, will be found tables containing full information regarding the operations of the Courts of all kinds and grades in the district.

Public Works Establishment.—This has undergone many changes. At present it consists of a District Engineer assisted by four Executive officers in charge of "Ranges" with the usual subordinate establishment of Taluk Overseers and Sub-Overseers.

Public Works are now divided into Imperial and Local.

The former are confined to irrigation works, barracks, salt, canals, public offices, and such like.

The latter include the construction and repair of roads, bridges, hospitals, &c., and are more immediately under the control of the two Local Fund Boards. In Chapter VII full particulars are given. Details of expenditure during the last five years will be found in Appendix A, No. 17.

When it is stated that, exclusive of military works in the three cantonments, there are about 90 miles of canal, numerous public buildings, and no less than 2,643 irrigation works of sorts (some of them of great magnitude) to attend to, it will be seen at once that this department must have more than enough to do in carrying out Imperial works, and it is not to be wondered at, that the attempt to saddle it with the execution of a couple of lakhs worth of Local Fund work also, has not been quite satisfactory.

A list of the various irrigation works in the district with full details will be found in Appendix A, Statement No. 4, and parti-

culars of the expenditure under this head for the last five years are given in Statement No. 16 of the same Appendix.

Notices of the various more important public works have found place in the General, Topographical, Revenue and Local Fund Chapters.

Medical Department.—There is a Civil Surgeon stationed at Chingleput in medical charge of the district, a Native Assistant Surgeon in charge of the hospital at Conjeveram, and a staff of altogether six medical subordinates, some of whom are in semi-independent charge. The Vaccine staff consists of two Superintendents and six to ten Vaccinators.

Education Department.—The district forms part of the charge of an Inspector. He is assisted by two Deputy Inspectors with six Inspecting Schoolmasters.

The work done by them has already been fully noticed in Chapters II and VII.

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Appendix F.

Proceedings of the Board of Revenue on the proposed revival of the Zemindar system, dated 8th September 1868.

Appendix G.

Translations of some inscriptions found at Conjeveram.

Appendix H.

List of Kottams and Nádus.

No. 1.—*Statement showing the number of Villages and Hamlets in the District of Chingleput as they stood in Fasli* 1285.

Taluqs.	Area in square miles.	Government.				Zemindari.				Inam.				Total.					
		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Total.	
		Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Saidapet	308	204	114	6	...	17	23	3	...	47	26	3	...	268	163	12	...	280	163
Trivellore	347	223	134	3	4	32	17	3	...	53	13	2	2	303	164	8	6	316	170
Ponneri	226	146	99	6	...	47	17	7	...	45	54	1	...	233	170	14	...	252	170
Chingleput	470	259	32	13	...	49	7	8	...	41	4	2	...	349	43	28	...	377	43
Conjeveram	467	254	45	45	...	33	14	5	...	64	12	7	...	351	71	57	...	408	71
Madurantakum ...	664	389	34	26	...	134	...	7	...	49	1	2	...	572	35	35	...	607	35
Total...	2,482	1,475	458	104	4	312	78	33	...	299	110	17	2	2,086	646	154	6	2,240	652

No. 2.—Statement of Population, arranged with reference to Castes according to the Census of 1871, *in the District of Chingleput.*

Nationality.	Caste.	Population.		
		Males.	Females.	Total.
Hindus	Brahmins	16,154	16,567	32,721
	Kschatryas	2,632	2,524	5,156
	Chetties	8,197	7,900	16,097
	Vellalas	90,933	89,703	180,636
	Idiars (Shepherds)	27,035	26,172	53,207
	Kammalans (Artizans)	10,338	10,335	20,673
	Kanakan (Writers)	7,566	7,595	15,161
	Kakkalars (Weavers)	18,633	18,376	37,009
	Vanniars (Labourers or Cultivators)	93,930	90,785	184,715
	Kusavars (Potters)	3,885	3,714	7,599
	Satanies (Mixed Castes)	8,034	8,659	16,693
	Sembadavers (Fishermen)	7,620	7,118	14,738
	Shanars (Toddy-drawers)	8,693	8,284	16,977
	Ambattars (Barbers)	4,675	4,541	9,216
	Vannars (Washermen)	6,457	6,342	12,799
	Others	25,064	24,019	49,083
	Pariahs	122,161	116,663	238,824
	Total Hindus...	462,007	449,297	911,304
Mahomedans..	Lubbays	2,010	1,931	3,941
	Moplas	3	4	7
	Arabs	.....	.....	.....
	Shaik	6,891	6,660	13,551
	Syed	1,297	1,371	2,668
	Pattan	704	697	1,401
	Mogal	176	141	317
	Other Mahomedans	730	586	1,316
	Total Mahomedans...	11,811	11,390	23,201
Europeans.....	.....	1,516	574	2,090
Eurasians	.....	624	947	1,571
Others	.....	10	8	18
	Total.....	2,150	1,529	3,679
	Grand Total...	475,968	462,216	938,184
Note.—	The Total number of Native Christians in the District is	.....	.....	11,480

No. 2-A.—Statement showing the Male Population, arranged with reference to Occupation according to the Census of 1871, in the District of Chingleput.

Major Headings.	Minor Headings.	Number of Males employed.
Professional.	Government Service	1,421
	Military	4,874
	Learned Professions	1,122
	Minor do.	8,517
Domestic	Personal Service	12,360
Commercial.	Traders	10,980
	Conveyors	2,856
Agricultural	Cultivators...	143,334
Industrial	Dress	13,635
	Food	19,930
	Metal	2,997
	Construction	4,130
	Books	44
	Household Goods	3,089
	Combustibles	221
Indefinite & Non-productive.	Laborers	70,551
	Property	219
	Unproductive	2,666
	Others	1,304
	Total...	304,250

No. 2-B.—Statement showing the number of Houses, Population and Cattle in each Taluq in the District of Chingleput.

Items	Number of Houses.					Population.			Agricultural Stock.						
	Terraced.	Tiled.	Thatched.	Unspecified.	Total.	Males.	Females.	Total.	Tilling Cattle.	Cows.	She Buffaloes.	Sheep.	Ploughs.	Horses.	Ponies.
Saidapet ...	305	14,795	14,277	160	29,537	93,857	92,547	1,86,404	15,210	7,745	2,334	13,868	7,369	...	.
Trivallore ..	99	3,187	19,010	49	22,345	76,983	72,915	1,49,898	26,812	12,992	4.912	42,195	12,368	...	...
Ponneri ...	102	3.176	13,978	93	17,349	53,204	51.006	1,04,210	15,143	4,755	2,071	20,369	7,279	...	..
Chingleput ..	82	3,347	16,081	32	19,542	67,653	64.675	1,32,328	19,149	10,437	2,408	15,875	9,051	...	...
Conjeveram ...	205	11,792	14,438	117	26,552	83,818	84,218	1,68,036	21,820	8,894	3,482	19,133	10,211	...	...
Madurantakum	26	2,162	23.877	44	26,109	1,00,453	96.855	1,97,308	23,437	12,527	4,122	14,371	11,316	...	...
Total...	819	38,459	101,661	495	141,434	475,968	462,216	938,184	121,571	57,350	19,329	125,811	57,597	...	...

No. 3.—Statement of Rent Roll for Fasli 1281 *in the District of Chingleput.*

Puttas.	Single Puttas.		Joint Puttas.		Total Puttas.	
	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.
		Rs.		Rs.		Rs.
Below 10 Rs ...	23,063	94,518	3,639	15,490	26,699	1,10,008
Above 10 Rs., but below 30 Rs ...	12,151	2,24,937	2,576	43,251	14,727	2,68,188
Above 30, but below 50 Rs. ...	4,541	1,87,743	1,310	49,357	5,851	2,37,100
Above 50, but below 100 Rs. ...	3,722	2,66,968	1,334	92,196	5,056	3,59,164
Above 100, but below 250 Rs. ..	1,540	2,16,213	737	1,13,219	2,277	3,29,432
Above 250, but below 500 Rs. ...	231	78,816	163	59,330	394	1,38,146
Above 500, but below 1,000 Rs. ...	46	30,436	35	23,909	81	54,345
Upwards of 1,000 Rs.	5	9,871	5	9,457	10	19,328
Total...	45,296	11,09,502	9,799	4,06,209	55,095	15,15,711

Statement showing the different sources of Irrigation used for Irrigation purposes in the District of Chingleput for Fasli 1286.

TANKS.						RIVER CHANNELS.						SPRING CHANNELS.						ANICUTS.						WELLS.									
Government.		Private.		Dasabundum.		Government.		Private.		Dasabundum.		Government.		Private.		Dasabundum.		Government.		Private.		Dasabundum.		Government.		Private.				Dasabundum.		Total Wells.	
																										Old.		New.					
In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair	Out of repair	In repair	Out of repair	In repair.	Out of repair.	In repair.	Out of repair.
2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
464	565	5	14	..	..	23	11	..	..	..	..	56	77	17	1	..	..	7	7	..	2	..	..	54	114	5,761	2,399	3,315	1,025	..	..	9,130	3,538
328	211	3	2	1	..	12	11	..	..	..	..	15	13	8	1	..	..	2	7	..	..	..	..	..	..	..	..	..	..	..	..	..	..
132	73	3	..	..		6	2	..	..	..	..	5	4	..	..	..	..	1	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
144	76	1	1	..	..	11	..	..	..	..	..	3	14	..	1	..	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
73	49	..	..	..	..	5	5	..	..	..	..	1	1	..	..	..	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	..
55	27	2	..	..	..	9	4	..	..	..	..	1	5	..	..	..	..	7	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..
48	23	7	2	..	..	11	3	..	..	..	..	1	4	..	..	..	..	1	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
8	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15	12	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	8	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	..	..	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
3	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1,310	1,067	21	19	1	2	79	36	..	..	..	..	83	119	25	3	..	..	19	25	2	2	..	..	54	114	5,761	2,399	3,315	1,025	..	..	9,130	3,538

No. 5—Statement showing the Rain-fall for a series of ten years in the District of Chingleput.

Fushes	Official Years	July	August	September	October	November	December	January	February	March	April	May	June	Total
		Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches	Inches
1276 .	1866-67	69	4 39	4 67	7 81	5 1	13 97	45		...	06	5	95	38 59
1277	1867-68	2·85	2 72	2 34	2 76	2 77	62	3 11				73	2 56	20 46
1278	1868-69	3·65	1 33	1 96	3 92	3 49		19	...	19	19	15	1 26	16 33
1279 ...	1869-70	4·01	3·87	5 12	3 77	6 77	3 29	3 17	31	36	1 05	05	4 64	36 41
1280 .	1870-71	4 61	4 82	6 02	11 46	5 88	76	1 02	3	1 03	...	1 19	1 92	39 01
1281 .	1871-72	4 39	3 7	8 29	4 89	21 56	1 58		17		79	7 79	1 74	54 90
1282 ..	1872-73	4 73	8 85	3 82		26 32	5 68	..	8 93	...	1·7	28	92	61 23
1283	1873-74	2 18	4 9	3 33	8 12	5 84	2 29	...		..	...	9 6	4 32	40 58
1284 .	1874-75	4 91	4 82	13 09	16 95	6 56	4 02	13		17	17	1 7	1 38	53 90
1285	1875-76	2 41	6 74	3 33	4 75	5 68	1 98				36	8	2 43	28 48
Total	.	34 43	46 14	51 97	64 43	89 97	34 19	8 07	9·71	1 75	4 32	22 79	22 12	389 89

No. 6.—Statement showing the prices of grain for a series of ten years in the District of Chingleput, from Faslies 1276 *to* 1285.

Faslies.	Official years.	Rice, 1st sort, per Garce	Rice, 2nd sort.	Paddy, 1st sort.	Paddy, 2nd sort.	Cholum.	Cumboo.	Raggy.	Varagoo.	Horse gram.	Ulundoo.	Wheat.	Salt.
		RS.	RS.	RS.	RS	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1276 ...	1866-67	547	505	242	218	355	317	352	279	453	534	877	264
1277 ...	1867-68	460	426	210	192	240	238	266	220	291	507	729	267
1278 ...	1868-69	478	443	228	206	247	221	241	162	277	521	662	267
1279 ...	1869-70	459	415	198	185	259	236	226	170	276	477	649	288
1280 ...	1870-71	317	289	142	125	226	200	169	96	230	451	755	296
1281 ...	1871-72	273	252	118	107	178	185	135	89	252	377	721	298
1282 ...	1872-73	295	275	131	115	185	150	147	74	275	417	624	339
1283 ...	1873-74	342	314	153	141	216	164	191	98	296	460	604	320
1284 ...	1874-75	329	302	144	129	229	167	188	109	253	414	526	301
1285 ...	1875-76	348	321	155	140	249	187	206	124	263	405	507	295

No. 7.—Statement showing the particulars of cultivation, &c., for a series of ten years in the District of Chingleput.

Fuslies.	Cultivable Extent.	Area Occupied.				Charge for Water.	Total Assessment.	Deduct Remission.	Remainder.
		Dry.		Wet.					
		Extent.	Assessment.	Extent.	Assessment.				
1	2	3	4	5	6	7	8	9	10
	Acres.	Acres.	Rupees.	Acres.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.
1276...	903,400	222,957	3,47,295	260,852	10,11,927	1,01,986	14,61,208	84,464	13,76,744
1277...	898,733	224,027	3,44,946	263,449	10,22,651	79,543	14,47,140	7,22,254	7,24,886
1278...	875,423	240,743	3,70,295	270,043	10,41,337	89,640	15,01,772	6,60,247	8,41,525
1279	870,915	243,778	3,72,172	271,516	10,44,375	67,318	14,83,865	4,21,150	10,62.715
1280...	863,726	248,733	3,77,095	273,750	10,52,677	1,21,675	15,51,447	89,390	14,62,057
1281...	897,413	242,838	3,59,766	278,973	10,40,553	1,15,392	15,15,711	69,825	14,45,886
1282...	898,797	240,485	3,44,983	279,942	10,30,763	1,52,194	15,27,845	60,383	14,67,462
1283...	911,466	230,338	3,30,029	277,420	10,22,870	1,27,740	14,80,639	4,05,303	10,75,336
1284...	898,716	237,225	3,32,739	283,283	10,21,430	2,04,333	15,58,502	80,160	14,78,342
1285...	904,503	229,631	3,16,467	285,085	10,26,039	95,573	14,38,079	5,47,421	8,90,658
Total...	.....	2,360,755	34,95,637	2,744,313	1,03,15,127	11,55,394	1,49,66,208	31,40,597	1,18,25,611

No. 7.—Statement showing the particulars of cultivation, &c., for a series of ten years in the District of Chingleput.—Continued.

Fuslies.	Add Miscellaneous Items.	Total Ryotwari Demand.	Revenue from Permanently Settled Estates.	Jodi on Shrotriam Villages.	Total Land Revenue Demand.	Arrears of previous years.	Total demand of the year.	Gross Collections.	Balance at the end of Fusli.
	11	12	13	14	15	16	17	18	19
	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.
1276...	1,56,909	15,33,653	1,06,509	77,236	17,17,398	2,62,743	19,80,141	16,17,520	3,62,621
1277..	1,49,490	8,74,376	1,06,548	76,865	10,57,789	3,62,621	14,20,410	9,52,001	4,68,409
1278..	1,47,227	9,88,752	1,06,548	76,726	11,72,026	4,68,409	16,40,435	12,76,339	3,64,096
1279...	1,61,381	12,24,096	1,06,530	76,605	14,07,231	3,64,096	17,71,327	12,22,683	5,48,644
1280...	1,05,863	15,67,920	1,06,463	77,330	17,51,713	4,46,581	21,98,294	15,51,636	6,46,658
1281...	1,13,813	15,59,699	1,06,463	77,330	17,43,492	6,44,442	23,87,935	16,30,751	7,57,184
1282...	1,22,983	15,90,450	1,06,463	77,247	17,74,160	7,57,184	25,31,344	17,68,284	7,63,060
1283...	94,702	11,70,038	1,06,463	76,659	13,53,160	7,63,060	21,16,220	15,14,622	6,01,598
1284...	1,35,747	16,14,089	1,06,463	75,873	17,96,425	6,01,598	23,98,023	20,28,470	3,69,553
1285...	92,361	9,83,019	1,06,079	75,845	11,64,943	3,69,553	15,34,496	11,69,555	3,64,941
Total...	12,80,481	1,31,06,092	10,64,529	67,67,716	1,49,38,337	50,40,287	1,99,78,625	1,47,31,861	52,46,764

No. 7A.—Statement showing the area under the principal Crops cultivated in Fusli 1285 *in the District of Chingleput.*

TALUQS.	Paddy.		Raggi.		Cholum.		Varagoo.		Cumboo.		Tovarai.		Other Poonjai Crops.		TOTAL.	
	First Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.	1st Crop.	2nd Crop.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.	Acres.
Saidapet	52,748	6,382	3,483	299	99	3	1,389	2	147	...	77	...	16,384	689	74,327	7,375
Trivellore	56,841	5,166	7,630	...	395	...	5,497	...	4,122	..	67	...	452	...	75,004	5,166
Ponnery	60,114	2,779	4,323	...	68	...	1,699	...	2,382	...	12	...	11,516	...	80,114	2,779
Chingleput	33,124	2,691	3,529	154	59	...	4,173	...	41	...	6	...	3.099	160	44,031	3,005
Conjeveram	74,636	5,330	7,839	...	2,589	...	4,922	...	2,889	...	31	...	8,211	...	101,117	5,330
Madurantakum	29,674	2,153	10,518	2,045	3,699	360	26,350	11	3,869	66	16	...	8,849	1,954	82,971	6,589

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit Rent.		
1—SAIDAPET TALUQ.	Rs.	A.	P.	Rs.	A.	P.
Zemindaries.						
Vayalanallur	2,126	12	8	1,511	10	2
Mambalam	3,365	14	7	2,191	11	3
Sittukkadu	2,254	7	10	1,023	8	4
Tirumanum	1,217	3	5	728	0	0
Tirukkolpattu	109	2	9	82	9	0
Tukanambattu	140	5	8	65	3	0
Palanjur	414	3	9	239	15	4
Sumitrambedu	373	9	3	217	0	0
Tirumalarajapurum	512	1	6	254	10	10
Sokkanullur	601	8	9	358	12	1
Korattur	545	3	4	327	12	5
Sembarambakam	749	10	9	543	2	3
Pallavaram	3,725	1	5	647	6	2
Modarambedu	208	8	1	52	2	3
Soranjeri	5,352	2	2	2,462	10	9
	21,695	15	11	10,711	1	10
Inam Villages Enfranchised.						
Sennamanayakaukuppum	1,568	12	6	571	0	0
Kilkattalai...	548	14	11	199	0	0
Karalappakam	819	3	5	629	0	0
Mavulivakam	295	7	5	173	0	0
Mappedu	402	8	10	204	0	0
Kasabapuram	142	1	4	42	0	0
Senrambakam	157	1	4	109	0	0
Ariyalur	282	2	3	114	0	0
Manali, &c.	2,172	13	0	1,416	0	0
Koyambedu	950	4	0	589	0	0
Yeranavur...	767	4	2	186	0	0
Ikkadutangal	306	10	4	21	0	0
Annambattu	736	5	6	448	0	0
Ayanavaram	1,517	1	6	194	7	9
Kavalcheri Ariyappanjeri	900	0	0	278	0	0
Nazaratpettai	305	14	0	129	0	0
Soondarasolaveram	561	6	8	338	0	0
Alattur	1,410	0	0	427	0	0
Melmanambedu Vadakappattu ...	754	15	2	69	0	0
Tiyyambakkam	354	9	5	69	0	0
Oragadam	469	0	0	...	..	...
Pammal	1,309	2	1	111	0	0
Terunundriyur	7,418	3	3	1,011	0	0
	24,149	13	1	7,327	7	9
Unenfranchised.						
Puliyur	1,458	8	10	469	15	1
Puttagaram	886	12	1	325	15	1
Kolattur	1,229	11	9	679	7	2

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
1.—SAIDAPET TALUQ.—(*Continued.*)	Rs.	A.	P.	Rs.	A.	P.
Unenfranchised.—(Continued.)						
Karapallam	35	1	8	17	3	0
Elandacherri	176	11	3	24	11	6
Mogalevakam	948	5	10	424	7	2
Hassanapoorum	356	8	1	57	2	10
Nanganullur	299	9	11	53	5	9
Adambakam	970	7	2	106	15	2
Tiruvamur	1,414	13	10	421	12	7
Kottivakam	311	1	11	36	6	10
Sinnasakadu	950	5	8	159	9	2
Nilangarai...	598	12	0	51	8	9
Madipakam	1,039	8	3	124	1	0
Tiruvunjeri	785	11	0	199	4	9
Pulikutti	4,144	0	5	8	8	0
Morai				25	0	0
Tenambakam				15	0	0
Vellanur				40	0	0
	15,606	1	8	3,240	5	10
Jageer—Numbul Pooleyambuttu ...	2,524	3	4	...	...	...
2. TIRUVULLUR TALUK.						
Zemindaries.						
Ayiveliagarum	1,069	1	3	519	2	0
Siruvanur	855	1	10	308	9	3
Colundalur	1,109	0	0	668	10	8
Malagarum	216	3	0	195	1	0
Kyvundur	1,096	5	3	387	12	4
Trippasur	4,445	7	5	2,549	8	9
Attupakum	266	0	4	103	7	4
Mattanguppum	669	4	5	395	2	10
Senji	1,575	3	1	1,027	2	1
Panumbakum	604	0	4	275	7	10
Nungumbakam	1,722	15	5	540	7	6
Kunnuttur...	382	14	4	123	11	8
Ekattur	5,259	14	1	2,837	3	3
Kakalur	2,973	10	11	986	12	8
Tiruvur	19,881	3	11	7,784	5	11
Vengul	4,475	7	2	2,680	13	0
	46,601	12	9	21,383	6	1
Inam Villages Enfranchised.						
Punguttur	1,761	12	4	757	8	1
Nullattur	840	9	0	286	0	0
Tandalum	442	10	9	163	0	0
Kavaukoluttur	884	10	6	100	0	0
Sevapurum	787	1	0	104	0	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
	Rs	A.	P.	Rs.	A.	P
2—TIRUVLLUR TALUQ.—*Contd*						
Inam Villages Enfranchised—Contd.						
Vapunjuttu	212	6	6	41	0	0
Tanganur	135	13	6	53	0	0
Samadavunputtu	249	5	0	113	0	0
Erayur	539	7	7	451	0	0
Malanur	764	9	6	90	0	0
Serukadul	486	3	9	200	0	0
Malakundiar	1,149	0	6	758	0	0
Komagambedu	307	3	8	152	9	6
Bandikavanur	260	11	3	187	0	0
Paukum	6,029	14	3	1,670	0	0
Satupaukum	475	2	0	129	0	0
Kalambakam	1,196	14	6	148	1	10
Alapaukkam	376	0	0	271	0	0
Moongalputtu	158	7	11	48	10	2
Ellapurum	625	0	4	148	12	9
Thottareddykuppum	326	14	7	153	0	0
Attivakum and Poorovakam	2,484	6	8	1,025	0	0
Buchiattiputtu	649	9	3	81	12	3
Nattam	493	8	1	343	0	0
Kadanullur	348	3	1	256	0	0
Aumidanullur	626	15	6	373	0	0
Avicheri	342	12	4	76	0	0
Thamaiakuppam	340	0	11	100	0	0
Malundur	952	6	2	166	0	0
Kavanur	215	0	0	68	0	0
Appayapolliam	209	7	0	60	0	0
Maddanapolliam	99	14	6	35	0	0
Sinnapandur	116	9	3	56	0	0
Paderekuppum	212	6	3	69	0	0
Enadevottu	255	11	10	122	0	0
Marudavada	667	11	2	138	0	0
Aiyavarepaulıam	329	7	9	24	0	0
Ramachendragoontah	136	12	0	54	0	0
Madagampoondi	140	0	0	89	0	0
Kovurpandu	295	8	6	41	0	0
	26,926	4	8	9,201	6	7
Unenfranchised.						
Kaliyanui	470	5	9	237	10	1
Paruttur	3,365	10	10	519	12	7
Veeraragavapurum	960	13	4	233	7	4
Amadur	356	13	3	75	8	3
Puliyur	1 806	13	7	722	14	11
Tomur	2,680	8	10	21	0	0
Thamaiupakam	1,525	14	6	93	12	6
	11,167	0	1	1,904	1	8

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
	Rs.	A.	P	Rs.	A.	P
3.—PONNERY TALUQ.						
Zemindaries.						
Ponnery ...	706	8	5	276	3	0
Lutchoomopoorum ...	528	9	9	196	0	0
Tiruvnipandi .. .	103	13	7	68	8	0
Sevapoorum	796	4	4	354	11	2
Koluttoor	787	3	9	404	0	2
Mattiravadu	252	1	0	109	15	10
Uppalam	145	15	0	57	12	0
Parikaputtu ..	524	11	11	163	13	0
Kovuutangal ..	155	10	3	40	1	0
Davaranjeri	400	9	9	148	3	4
Sinnakavanum ..	709	1	2	378	8	0
Agaram	401	12	4	103	15	8
Aruvakam	323	3	3	140	8	10
Manimaikandigai	728	14	0	223	14	4
Neduvarambakam ...	3,119	2	3	1,409	12	8
Kandigai	57	0	10	29	8	7
Tachchur	616	7	4	448	15	1
Amur	2,956	2	9	2,618	1	3
Venbakkam	747	0	2	284	5	0
Tiruvengadapurum	521	7	1	181	15	0
Kummungalum	1,927	13	5	788	9	0
Kollur	525	8	11	330	0	11
Karingali... .	222	4	0	157	8	1
Irulippattu	544	11	2	287	4	11
Elimbedu	1,377	6	11	1,086	11	7
Kanakambakum	531	15	7	398	9	9
Arivitturai	262	8	0	129	5	7
Peruvoil	2,276	8	1	1,771	2	1
Kilmadalumbedu	2,101	0	10	1,468	9	8
Padiyanullur	1,755	1	5	562	11	0
Pullumbakum	129	0	4	50	11	8
Sittarasur	581	0	1	152	4	0
Tadarasur	272	12	1	75	14	5
Sembeyamanali	702	9	10	212	8	0
Lingasamoodrum	94	5	11	62	8	7
Pulikkolum	622	13	5	294	7	6
Giridarapoorum	980	15	4	423	2	1
Kanjivayal	411	10	11	226	14	6
Panappakkam	2,368	5	8	1,348	14	4
Kirappakam	764	2	2	404	3	0
	33,034	5	0	17,865	12	7
Inam Villages Enfranchised						
Umipedu .. .	320	15	5	110	0	0
Kudinelvai	208	9	5	136	0	0
Erisivan	613	13	0	196	0	0
Virangivedu . .	419	9	9	231	0	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
	Rs.	A.	P.	Rs.	A.	P.
3.—PONNERY TALUQ.—(*Continued.*)						
Inam Villages Enfranchised.—(Contd.)						
Anupumbattu	1,419	3	6	277	0	0
Elavambedu	530	6	4	195	0	0
Siruvakkam	996	12	2	129	0	0
Murichambedu	306	15	6	147	0	0
Vichchur	3,507	10	1	1,862	0	0
Vellivoil	1,476	10	7	986	0	0
Pondavakam	648	11	11	439	0	0
Moruttur	1,423	10	5	596	0	0
Attur	429	4	3	109	0	0
Nullurpaudy	407	1	11	82	0	0
Andarkuppam	226	2	1	25	0	0
Tadaperumbakam	1,688	0	2	753	0	0
Ayanallur	1,417	5	8	590	0	0
Manoharam	890	15	8	523	0	0
Agaram	940	14	10	110	0	0
Vidattandalum	689	13	10	181	0	0
Moenjur	5,144	12	5	1,746	0	10
Arunvoil	377	9	3	85	0	0
Karanai	1,111	6	0	215	0	0
Mangalum	377	15	2	329	0	0
Tiruppare	330	15	0	83	0	0
Atterayamungalum	474	7	7	256	0	0
Attippattu	722	15	8	287	0	0
Sayanapoorum	765	11	0	247	0	0
Pariyanjeri	171	11	1	94	0	0
Amirdamungalum	325	8	11	49	0	0
Toranullur	...	...	...	157	0	0
	28,365	10	7	11,225	0	10
Unenfranchised.						
Aladu	1,717	3	0	184	2	0
Vannippakam	1,441	9	8	746	0	0
Onpakkam	577	15	9	334	8	2
Nalur, &c.	2,757	4	5	1,179	0	0
Teruppalavanam	745	13	5	198	9	2
Mapasukanpettai Jagheer	1,079	10	5	...	...	...
Annappanayakaukuppum Jagheer	1,406	1	3	...	...	...
Kudiraipallum Kandigai	379	10	8	7	14	4
Attippattu	2,682	9	10	1,796	1	6
Nandiyambakkam	2,169	0	8			
Peryakavanum	1,132	8	9	78	12	0
Kolur	2,668	13	8	347	11	8
Tiruvullavayal	1,129	2	2	322	5	5
Puduvayal	1,553	9	10	1,088	10	0
Paleswarakandigai	28	5	9	3	10	9
	21,469	7	3	6,287	5	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
4.—CHINGLEPUT TALUQ.	Rs.	A.	P.	Rs.	A.	P.
Zemindaries.						
Nerumbur ...	3,067	15	0	1,246	9	9
Pakkam	282	8	9	95	13	6
Kunnavakkam	404	8	7	274	11	0
Suradimungalum	1,140	12	1	970	2	10
Attavattam	61	1	0	108	12	3
Amanjikkarai	182	13	8	91	8	10
Pandur	915	2	9	1,024	7	7
Tepanampattu	95	5	10	88	3	10
Irumbilichcheri	70	0	6	110	6	7
Perumbedu	716	13	11	492	1	10
Karumarapakum	542	2	10	102	0	5
Ichchangaranai	398	14	5	157	10	2
Surakuppam	384	0	5	22	8	6
Ammanambakam	1,432	10	8	390	12	8
Vasavasamudrum	1,128	8	5	491	11	2
Narasunkuppam	410	0	0	102	6	7
Vengappakam	1,501	4	0	444	2	4
Vayalur	1,500	0	0	575	10	7
Kunnuttur	852	10	5	502	0	6
Puntandalum	452	4	10	108	15	8
Arambakum	5,724	13	10	2,243	2	2
Vittalapuram	3,418	5	3	2,127	6	1
Bommarajapoorum	399	11	11	409	8	1
	25,082	9	1	12,190	12	11
Inam Villages Enfranchised.						
Palaveli	503	13	10	199	0	0
Sastrambakam	350	0	0	150	0	0
Korapattu	645	9	9	54	0	0
Kammalamputtu	31	4	1	48	0	0
Panungattupakam	179	12	0			
Talumbur	545	6	9	260	0	0
Kirapakum	275	10	0			
Venbakum	387	0	0	137	0	0
Mangalum	812	1	9	316	0	0
Modayur	222	6	5	53	0	0
Melaripakum	440	8	0	131	0	0
Irungundrapalli	290	8	0	161	0	0
Porundavakum	150	4	10	160	0	0
Nelvai	230	7	4	104	0	0
Angamampattu	84	8	0	42	0	0
Senkadu	147	0	0	95	0	0
Kadambur	306	8	3	136	0	0
Amanambakam	48	8	0	58	0	0
Velichchai	469	11	5	92	0	0
Kunnukkadu	44	5	3	21	0	0
Vengadamungalum	643	11	6	275	0	0
Kanattur Roddykuppum	399	12	8	216	0	0
Semmanjeri	140	8	4	70	0	0
	7,349	6	2	2,808	0	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
4.—CHINGLEPUT TALUQ.—(*Contd*)	Rs.	A.	P.	Rs.	A.	P.
Unenfranchised.						
Anumundai	170	5	6	51	14	6
Echchengaranai	546	3	2	276	5	8
Vinjeyambakam	166	2	8	52	7	2
Koilantangal	...	...	...	32	6	4
Muttigai Nullankuppam	977	10	11	249	15	3
Kurumugai	155	0	8	19	15	4
Nullanpottall	622	4	0	73	3	10
Porumaleri	496	9	6	132	2	11
Vadakadambadi	355	10	7	81	6	4
Luttur	3,070	8	9	151	0	11
Reddikuppum	40	9	4	369	15	4
Tandalum	1,531	12	7	232	0	6
Teruvadandai, &c.	442	15	10	292	4	7
Ottivakum...	143	4	0	199	11	7
Pudupakum	737	0	6	4	9	10
Vadanamali	73	8	0	32	14	5
Sattankuppum	162	13	8	3	3	10
	9,692	7	8	2,255	10	4
5.—CONJEVERAM TALUQ.						
Zemindaries.						
Vallam	1,981	14	0	1,140	3	8
Tandalam	947	7	7	556	4	1
Thodukkadu	1,297	10	10	246	8	1
Santavelur	1,673	7	6	595	4	6
Kareyamankalani	374	15	7	345	1	1
Suttarai	1,642	10	4	1,197	2	1
Ulundai	1,849	15	0	790	14	2
Pereyantongal	250	9	9	70	10	9
Agaram	480	2	3	565	15	5
Vayalur	1,321	2	1	1,095	5	1
Beemapoorum	235	14	5	102	9	6
Thattanur	785	13	11	118	6	2
Palanullur...	671	14	9	455	12	6
Salayanur	370	15	6	159	10	0
Sittur	512	11	9	221	12	0
Keevalur	742	7	8	520	12	9
Beemuntongal	324	11	7	301	15	2
Nemmeli	1,930	12	6	848	1	1
Savukuntongal	28	5	3	24	12	4
Kattagarum	152	0	7	97	6	8
Vullakottai	1,513	9	5	1,112	14	4
Vaippur	336	0	0	151	12	4
Eriyur	1,421	5	0	828	10	6
Karanapputtoo	230	0	4	60	5	2
Jamunampattu	452	8	1	271	10	2
Kottur	2,679	15	9	1,509	2	7
Kannur	704	0	5	416	15	10
	24,913	1	10	13,795	14	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
5.—CONJEVERAM TALUQ.—(*Contd.*)	Rs.	A.	P.	Rs.	A.	P.
Inam Villages Enfranchised.						
Thanumbakkam	940	14	3	753	0	0
Arappanunjeri	560	2	3	330	0	0
Kattavakkum	236	5	5	62	0	0
Valikaputtarai	158	15	5	164	0	0
Kottakavel	25	0	0	10	8	0
Pooloyangaputtadai Nolumbupattadai...	70	0	0	29	0	0
Senduveli, &c.	249	14	4	163	0	0
Kullakambanputtadai	95	13	4	65	0	0
Karethadooppur	1,734	10	8	968	0	0
Gundookulum	140	0	0	73	0	0
Koyambakkam	385	12	0	150	0	0
Erivoyi	1,477	6	0	1,134	0	0
Alavandanmedu	207	11	6	31	0	0
Kilparamanullur	1,106	14	8	775	0	0
Pareyanuttam	253	12	7	186	0	0
Kaleyur	844	7	5	981	0	0
Moovilputtu	173	5	9	72	0	0
Oragadamagadavemungalum... ...	967	15	11	375	0	0
Thoolajapoorum	738	1	8	160	0	0
Karur	1,681	5	10	497	0	0
Marudum	783	0	2	544	0	0
Vedal	1,228	9	0	659	0	0
Tandalum	1,408	6	1	373	0	0
Kodamanullur	617	8	10	370	0	0
Taugi	836	2	6	404	0	0
Seevarum	4,533	4	6	1,585	0	0
Uttukadu	7,207	2	6	2,606	0	0
Teruvumputteri	105	6	5	21	0	0
Neelamungalum	270	13	11	101	0	0
Ammanumbakum	182	0	0	64	0	0
Ottankoranai	464	11	3	49	0	0
Kannuntongul	253	15	2	111	0	0
Irumbedu	930	12	1	154	0	0
Puduppertharavur	633	0	4	323	0	0
Oragadam...	822	11	6	570	0	0
Pundi	1,160	5	10	51	0	0
Elambakum	1,206	0	4	311	0	0
Podavur	1,108	11	4	278	0	11
Puvanur	125	4	9	74	0	0
Vengudi	139	9	7	21	0	0
Sayyambakam	268	8	7	94	0	0
Ariyavakam	501	13	7	59	0	0
Mevalurkuppum	2,032	4	11	484	0	0
Pondur	822	15	10	303	0	0
Astageripattadai	14	0	0	5	8	0
Paramasoovaravinnagarum	100	0	0	31	0	0
Avalur	2,349	10	10	1,242	0	0
Nekkuppum	547	4	9	275	0	0
Keelboothoor	502	13	0	234	0	0
	43,255	8	7	18,375	0	11

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
5.—CONJEVERAM TALUQ.—*Contd.*	Rs.	A.	P.	Rs.	A.	P.
Unenfranchised.						
Enadur	2,526	8	11	350	0	0
Karaipettai	647	8	0	182	10	6
Konarikuppum	3,327	5	4	1,080	2	3
Terukalikkadu	93	12	10	42	14	4
Erivakkam	264	15	5	27	2	11
Kamugumpullum	252	3	9	132	0	0
Terupparuttikkumum	256	1	2	359	15	4
Serunaipparugal	2,681	7	4	498	9	0
Tiruvenkaranai	1,479	0	1	461	3	0
Puduppakkum	4,117	5	10	495	8	0
Nuttanullur	1,232	14	9	210	3	7
Elugamungalam	948	11	2	66	13	3
Kallambadu	396	15	1	63	10	6
Irrungadukotta	1,709	7	3	103	4	5
Vassanampattu	785	4	4	182	0	3
Tirupundiyur	1,702	14	0	145	8	2
Tirumanikuppam	1,158	0	3	72	3	10
	23,580	7	6	4,483	13	4
6.—MADURANTAKUM TALUQ.						
Zemindaries.						
Endattur	11,084	11	4	4,243	5	4
Perivali	948	6	3	498	4	10
Mugayur	7,053	7	6	1,752	13	3
Vichchur	977	7	1	123	4	7
Siruponayur	1,606	9	10	552	7	3
Seiyur	5,825	2	8	1,636	12	10
Kayapakum	5,042	3	5	2,120	11	2
Ottivelagum	2,399	5	9	235	1	2
Irumbedu	4,968	6	11	939	0	2
Pondur	10,545	0	6	3,693	9	10
Vembanur...	2,566	15	6	821	12	10
Vannoyanullur	2,310	10	3	790	6	6
Sunampattu	9,156	6	4	1,651	15	11
Amyambattu	145	0	0	28	14	0
Sinnavelikkadu	743	12	2	192	13	2
Kilakkandai	556	1	6	177	11	3
Isur	2,078	13	7	658	12	3
Pudukuppam	65	14	0	46	0	0
Venmalagarum	953	15	9	102	4	2
Panaiyur	883	7	9	244	5	1
Vilangudu...	1,448	1	4	297	1	10
Puduputtu	1,086	4	9	208	15	10
Budur	907	1	10	452	7	8
Odiyur	291	3	3	43	13	7
Velanganur	949	13	4	132	6	5
Pareyavelikkadu	833	7	0	146	1	1
Vettur	843	2	6	320	5	9

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zemindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
6.—MADURANTAKUM TALUQ.—(*Continued*)	Rs.	A.	P.	Rs.	A.	P.
Zemindaries.—(Continued.)						
Saravambakam	334	4	0	225	12	7
Sirumailur	3,062	6	3	446	14	5
Torayur	333	1	5	147	0	11
Sirukalattur	354	7	6	44	1	5
Sittur	642	15	2	165	9	4
Tundum Velleri	257	3	10	117	3	6
Mambakkam	438	6	0	205	10	10
Kalpattu	569	13	11	121	3	3
Pilaukuppum	33	7	2	15	2	3
Kumali	349	1	2	102	1	7
Karumpakkam	631	2	6	210	14	8
Andarkuppum	611	11	2	263	13	5
Kainallur	676	8	6	299	7	7
Illedu	234	4	2	168	7	3
Kokkarantangal	353	6	8	49	12	4
Mudaliyarkuppum	429	4	4	97	15	4
Nayinarkuppum	763	6	6	79	6	5
Porur	537	7	4	200	15	8
Koluttur	978	8	10	109	11	7
Tattamputtu	1,119	15	10	271	12	6
Kollattanallur	335	3	1	131	15	1
Nagumbul	505	10	5	245	15	8
Poriyakilakkadi	606	8	7	357	7	10
Sirunagur	383	9	8	130	1	7
Sinnakilakkadi	321	4	6	113	8	4
Kumarakuppum	503	3	9	245	8	1
Pavinjur	2,287	0	10	409	5	2
Tondamanallur	797	0	5	174	14	11
Tadunkuppum	298	8	8	45	10	7
Nerkunnapputtu	1,629	12	3	504	8	3
Agarum	405	10	1	80	0	4
Nariyur	340	0	9	127	12	6
Madavelagum	430	12	9	174	8	5
Anaikkattu	3,419	15	0	1,840	3	10
	1,01,251	3	1	30,126	3	2
Inam Villages Enfranchised.						
Palayanur and Kolambakkam ...	6,511	2	8	1,837	0	0
Eruvakkam and Kilavalam ...	3,438	0	6	660	5	0
Sillattur	356	2	4	115	0	0
Mambakum	277	5	3	121	0	0
Madurai	239	14	0	14	0	0
Vedavakum	902	5	10	239	0	0
Nelli	920	2	1	183	0	0
Pillanjikuppum	98	3	11	46	0	0
Paiyambadi	574	0	3	90	0	0
Kodur	2,160	9	6	578	0	0
Sikkinanguppum	723	7	8	351	0	0
Alambarai	262	3	5	278	0	0

No. 8.—Statement showing the particulars of the several Tenures other than Ryotwary, in the District of Chingleput.—(Contd.)

Names of the Zomindaries and Inam Villages.	The entire Beriz of the Estate.			Peishcush or Quit-Rent.		
6.—MADURANTAKUM TALUQ.—(*Continued.*) *Inam Villages Enfranchised.*—(Contd.)	Rs.	A.	P.	Rs.	A.	P.
Vadal	2,829	3	10	925	0	0
Puttanankottai	1,123	10	0	488	0	0
Arasur	1,773	11	6	121	0	0
Arkadu	978	10	6	127	0	0
Velur	399	0	0	139	0	0
Toluppedu	782	4	7	183	6	6
Siruvaukunnum	140	6	5	54	0	0
Anaikkunnam	657	2	11			
Ammanur	240	5	9			
Pinnumpundi	54	11	10	220	0	0
Porpangaranai	699	1	4			
Annangal	296	6	5			
Ottanthangal	478	7	6	208	0	0
Vengachcheri	498	8	9	121	0	0
Sirudamur	297	14	0	140	0	0
Madur	1,254	0	7	222	0	0
Arungunam	450	0	0	124	0	0
Karumbakum	616	0	0	120	0	0
Inam Kilakkadi	1,396	6	5	42	0	0
Sitapurum	75	0	0	10	0	0
	31,494	9	9	7,756	11	6
Unenfranchised.						
Kadapperi	715	0	7	11	6	8
Karunagaravelagum	396	10	1	34	11	0
Dharmapuram	249	14	0	20	12	10
Malaivaiyanur	625	0	3			
Naikuppi	585	2	5	26	1	4
Malumbe	470	10	6			
Vennakuttam	470	14	1			
Paramankeni	467	3	6	183	1	11
Perundoravu	210	4	7			
Pallipettai	1,346	3	2	53	3	0
Kilvassalai	390	14	4	50	2	10
Kanaukaranai	568	12	8	39	10	9
Baburoyanpettai	336	11	9	136	8	0
Attiyur Maledooli	2,479	15	6	198	12	7
Kadamberkoil	116	15	4	41	11	11
Annadur	1,336	14	0	224	6	4
	10,767	2	9	1,020	9	2

No. 9.—Statement showing the Collections under the several heads of Revenue in the District of Chingleput, from the year 1866 *to* 1875.

Fuslies.	Official Years.	Land Revenue.	Forest Revenue.	Abkarry.	Income Tax.	License Tax.	Sea Customs.	Land Customs.	Salt.	Stamps.	Total.	
		Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	Rupees.	
1276 ...	1866-67 ...	16,03,613	...	10,95,683	...	3,653	...	...	23,56,565	1,92,365	52,51,894	This includes the Collections of the Town of Madras up to June 1870.
1277 ...	1867-68 ...	9,32,101	...	11,08,195	...	11,000	...	...	22,22,691	2,31,827	45,05,814	
1278 ...	1868-69 ...	12,19,657	...	11,28,362	17,491	3,410	...	...	23,55,009	2,50,760	49,74,688	
1279 ...	1869-70 ...	11,94,914	...	13,70,165	2,49,216	328	...	...	26,66,838	2,72,355	57,53,816	
1280 ...	1870-71 ...	15,28,536	...	1,32,120	34,287	...	...	...	26,55,245	67,840	44,18,028	
1281 ...	1871-72 ...	16,11,589	...	2,06,693	19,001	...	...		25,28,693	71,720	44,37,696	
1282 ...	1872-73 ...	17,68,284	...	1,69,446	9,905	...	...	...	25,30,639	73,517	45,51,791	
1283 ...	1873-74 ...	15,02,337	...	1,73,514	1,940	...	...	...	25,36,228	93,095	43,07,554	
1284 ...	1874-75 ...	20,14,757	...	1,85,099	375	...	...	...	27,04,709	1,01,363	50,06,303	
1285 ...	1875-76 ...	11,48,476	...	2,33,426	165	..	...	...	28,85,035	1,07,622	43,74,724	
Total...		1,45,24,809	...	53,02,703	3,32,280	18,391	...	...	2,54,41,651	14,62,464	4,75,82,298	

No. 10.—*Statement showing the total Value of Trade in the District of Chingleput, for a series of ten years.*

OFFICIAL YEARS.	Value of Imports.			Value of Exports.			Value of Re-exports.	Gross Duty.
	Merchandise.	Treasure.	Total.	Merchandise.	Treasure.	Total.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1866-67	...	...	...	58,416	...	58,416	...	...
1867-68	...	...	...	16,174	...	16,174	...	...
1868-69	...	...	...	22,368	...	22,368	...	...
1869-70	...	...	...	52,001	...	52,001	...	...
1870-71	...	...	...	38,381	...	38,381	...	...
1871-72	...	...	...	34,253	...	34,253	...	...
1872-73	...	...	...	37,507	...	37,507	...	...
1873-74	...	...	...	42,225	...	42,225	...	...
1874-75	...	...	...	42,433	...	42,433	...	...
1875-76	...	...	...	64,019	...	64,019	...	...

No. 11.—Statement showing the Value of Export Trade, with particulars of Articles in the District of Chingleput, for a series of ten years.

ARTICLES.	Official Years.									
	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bones ...	...	...	...	...	...	...	...	...	...	...
Coffee ..	...	...	...	...	...	...	...	...	..	...
Cotton Wool ...	...	...	...	...	...	...	...	...	...	...
Cotton Goods ...	...	...	...	...	...	...	...	...	...	...
Dregs of Gingelly.	...	...	...	...	...	...	...	...	...	...
Drugs ...	...	...	...	...	...	...	...	...	...	...
Indigo ...	...	...	...	...	...	...	...	...	...	...
Dyes of sorts ...	...	...	...	...	...	...	...	...	...	...
Emigrants' Stores	...	...	...	...	...	...	...	...	...	...
Feathers ...	...	...	...	...	...	...	...	...	..	...
Fish-maws ...	...	...	...	...	...	...	...	...	...	...
Fruits and Nuts...	...	...	...	...	...	...	...	...	...	...
Paddy ...	...	...	...	...	...	...	...	...	...	...
Rice ...	...	...	...	...	...	...	...	...	...	...
Wheat ...	...	...	...	...	...	...	...	...	...	...
Grains of sorts ...	...	...	...	...	...	...	...	...	...	...
Hides ...	...	...	...	...	...	...	...	...	...	...
Horns ...	...	...	...	...	...	...	...	...	...	...
Ivory and Ivory-ware ...	...	...	...	...	...	...	...	...	...	...
Jewellery ...	...	...	...	...	...	...	...	...	...	...
Mats ...	...	...	...	..	...	...	...	..	...	...
Molasses ...	...	...	...	...	...	...	...	...	...	...
Coir and Coir Rope	...	...	...	...	...	...	...	...	...	...
Hemp ...	...	...	...	...	...	...	...	...	...	...
Naval Stores of sorts ...	...	...	...	...	...	...	...	...	...	...
Oil ...	...	...	...	..	...	...	...	...	...	...
Perfumery ...	...	...	...	...	...	...	...	...	...	...
Precious Stones...	...	...	...	...	...	...	...	...	...	...
Salt ...	58,416	16,174	22,368	52,001	38,381	34,253	37,507	42,225	42,433	64,019
Saltpetre ...	...	...	...	...	...	...	...	...	...	...
Seeds ...	...	...	...	...	...	...	...	...	...	...
Shawls ...	...	...	...	...	...	...	..	...	...	...
Silk Piece Goods.	...	...	...	...	...	...	...	...	...	...
Spices ...	...	...	...	...	...	...	...	...	...	...
Spirits ...	...	...	...	...	...	...	...	...	...	...
Sugar ...	...	...	...	...	...	...	...	...	...	...
Timber and Wood	...	...	...	...	...	...	...	...	...	...
Tobacco ...	...	...	...	...	...	...	...	...	...	...
Wax and Wax Candles ...	...	...	...	...	...	...	...	...	...	...
Sundries ...	...	...	...	..	...	...	...	...	...	...
Total...	58,416	16,174	22,368	52,001	38,381	34,253	37,507	42,225	42,433	64,019

No. 12.—Statement showing Value of Import Trade, with particulars of Articles, in the District of Chingleput, for a series of ten years.

ARTICLES.	OFFICIAL YEARS.													
	R.	R.	R.	R.	R.	R.	R.	R.	R.	R.	R	R	R.	R.
Millinery and Wearing Apparel														
Gold and Silver Lace and Thread														
Books and Stationery														
Twist and Yarn														
Piece Goods, dyed														
Do. printed														
Do. plain														
Drugs														
Dyes														
Betel-nut, boiled														
Do. raw														
Glassware														
Paddy														
Rice														
Grain of sorts														
Gunnies and Gunny Bags...														
Jewellery														
Machinery														
Malt Liquors							Nil.							
Metals														
Naval Stores														
Oilman's Stores														
Porcelain and Earthenware														
Pipe Staves and Casks														
Provisions														
Railway Stores														
Seeds														
Silk, Raw														
Silk, Piece Goods														
Spices														
Spirits														
Tea														
Timber and Planks														
Wines														
Woollens														
Wool														
Sundries														
Total...														

No. 13.—Statement showing the Number and Tonnage of Vessels which arrived at, and departed from, the District of Chingleput, for a series of ten years.

ARRIVALS.

Official Years.	Square Rigged.				Native Crafts.		Total.	
	Steamers.		Ships.					
	Number.	Tonnage	Number.	Tonnage	Number.	Tonnage	Number.	Tonnage
				Nil.				

DEPARTURES.

				Nil.				

No. 14.—Statement showing the Number and Value of Suits disposed of in the Civil and Revenue Courts for a series of Seven Years, from 1869 to 1875 in the District of Chingleput.

YEARS.	NUMBER OF SUITS DISPOSED OF IN DIFFERENT COURTS.														
	ORDINARY SUITS.								SMALL CAUSES.						
	Village Munsiffs.	Revenue Courts.	District Munsiffs.	Principal Sadar Amins.	Judges of Small Cause Courts as Principal Sadar Amins.	Civil Judges and Judicial Commissioners.	Total number of Suits.	Total value in Rupees.	District Munsiffs, Assistant Agents and Assistant Commissioner.	Principal Sadar Amins.	Judges of Small Cause Courts.	Civil Judges and Judicial Commissioners.	Total number of Small Causes.	Total value in Rupees.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
1869...	509	...	1,432	...	...	33	1,974	2,25,318	1,294	...	379	...	1,673	40,378	
1870	555	119	1,618	...	...	23	2,315	2,77,697	1,399	...	407	...	1,806	48,383	
1871...	659	176	1,477	...	...	46	2,358	6,16,038	1,349	...	237	...	1,586	39,949	
1872	632	194	2,422	...	...	58	3,306	5,27,276	1,594	...	338	...	1,932	48,039	
1873...	718	135	2,572	...	...	51	3,526	5,86,943	1,354	...	345	...	1,699	44,222	
1874	720	363	2,792	...	...	11	3,886	5,00,510	1,662	...	304	...	1,966	53,099	
1875...	833	399	2,476	...	...	21	3,729	5,33,128	1,905	..	332	...	2,237	60,838	
Total...	4,626	1,436	14,789	...	...	243	21,094	32,66,910	10,557	...	2,342	...	12,899	3,32,908	

The District Judge states that the accounts for the years from 1865 to 1868 are not forthcoming, even after careful search.

No. 15.—Statement of persons tried, convicted and acquitted, and of Property lost and recovered for a series of ten years, from 1866 to 1875 in the District of Chingleput.

Nature of Offences.	1866.						1867.						1868.					
	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.		Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.		Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.	
					Stolen.	Recovered.					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. Murder	10	9	1	...	...	...	4	...	4	...	...	...	1	...	1	...	...	...
2. Culpable Homicide ...	4	3	1	...	...	...	...	...	...	...	...	...	2	1	1	...	...	...
3. Rape	...	...	...	...	...	...	1	...	1	...	...	...	..	..	...	...	...	..
4. Hurts and Assaults	867	468	399	...	52	21	1,098	659	439	...	...	...	1,063	559	504	...	...	...
5. Other offences against persons...	36	20	16	..	13	5	62	38	24	..	61	...	67	39	28	...	...	..
6. Dacoity	84	23	61	..	8,912	309	13	6	7	...	4,480	66	16	7	9	...	1,916	962
7. Robbery	19	7	12	...	329	75	6	...	6	...	413	3	19	7	12	...	566	112
8. House-breaking	246	88	158	...	15,341	5,149	80	19	61	...	8,013	1,720	87	33	54	...	8,410	853
9. Theft	1,380	308	1,072	...	9,935	3,213	1,070	208	862	...	10,499	4,914	1,074	288	786	...	8,950	2,738
10. Other offences against property	1,756	943	813	...	1,209	596	1,500	830	670	...	1,253	234	1,571	819	752	...	4,101	276
11. Do. Penal Code ...	476	140	336	...	37	6	745	258	487	...	19	14	773	194	579	...	37	...
Total ...	4,878	2,009	2,369	...	35,828	9,374	4,579	2,018	2,561	...	24,738	6,951	4,673	1,947	2,726	...	23,980	4,941
12. Special and Local Laws ...	3,046	513	2,533	...	175	158	2,247	406	1,941	...	272	130	3,106	312	2,794	...	346	197
Total ...	7,924	2,522	5,402	...	36,003	9,532	6,826	2,424	4,402	...	25,010	7,081	7,779	2,259	5,520	...	24,326	5,138

No. 15.—Statement of persons tried, convicted and acquitted, and of Property lost and recovered for a series of ten years, from 1866 to 1875 in the District of Chingleput.—(Continued.)

Nature of Offences.	1869.						1870.						1871.					
	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.		Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.		Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property.	
					Stolen.	Recovered.					Stolen.	Recovered.					Stolen.	Recovered.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
1. Murder	4	3	1	...	25	...	15	10	5	...	28	...	2	...	2	...	...	...
2. Culpable Homicide	3	...	3	...	...	...	5	4	1	...	...	...	...	...	...	...	...	...
3. Rape	2	1	1	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...
4. Hurts and Assaults	1,165	643	522	...	...	...	1,021	569	452	...	...	...	1,107	647	460	15	...	...
5. Other offences against persons.	64	39	25	...	...	...	83	50	33	...	...	...	48	19	29	...	...	...
6. Dacoity	28	17	11	...	115	34	39	25	14	...	5,080	42	18	7	11	..	53	13
7. Robbery	21	8	13	...	114	37	23	10	13	...	154	32	20	1	19	...	318	69
8. House-breaking	185	38	147	...	15,956	2,699	161	39	122	...	10,632	1,748	139	42	97	.	11,720	1,413
9. Theft	1,133	286	847	...	12,025	4,363	1,088	305	783	...	11,712	4,030	1,177	408	769	4	12,630	4,180
10. Other offences against property.	1,378	756	622	...	18,802	299	1,245	751	494	...	1,361	1,053	909	635	274	21	2,640	545
11. Do. Penal Code ...	745	182	563	...	3	...	757	275	482	...	..	...	1,009	399	610	12	...	...
Total...	4,728	1,973	2,755	...	47,040	7,432	4,437	2,038	2,399	...	28,967	6,905	4,430	2,158	2,272	52	27,411	6,220
12. Special and Local Laws ...	4,592	372	4,220	...	248	189	4,935	675	4,260	...	372	165	4,162	536	3,626	2	162	126
Total...	9,320	2,345	6,975	...	47,288	7,621	9,372	2,713	6,659	...	29,339	7,070	8,592	2,694	5,898	54	27,573	6,346

No. 15.—*Statement of persons tried, convicted and acquitted, and of Property lost and recovered for a series of ten years, from* 1866 *to* 1875 *in the District of Chingleput.*—(Continued.)

Nature of Offences	1872.						1873.					
	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
	38	39	40	41	42	43	44	45	46	47	48	49
1. Murder	8	6	2	...	35	35	4	4	...	1	...	...
2. Culpable Homicide	5	2	3	...	...	...	2	...	2	...	...	...
3. Rape	1	...	1	...	...	...	...	...	...	...	...	...
4. Hurts and Assaults	1,353	738	615	38	...	...	1,036	488	548	...	...	...
5. Other offences against persons	61	42	19	...	3	...	91	52	39	...	...	...
6. Dacoity...	1	1	...	...	3,032	...	9	...	9	...	102	22
7. Robbery	16	3	13	...	225	128	15	...	15	...	352	171
8. House-breaking	172	68	104	...	15,951	6,731	136	14	122	8	8,599	1,930
9. Theft	1,179	399	780	42	12,264	2,812	1,111	272	839	16	15,472	4,099
10. Other offences against porperty	1,061	704	357	64	1,040	259	668	350	318	1	2,480	632
11. Do. Penal Code	812	325	487	13	...	...	529	119	410	...	1	1
Total...	4,669	2,288	2,381	157	32,550	10,965	3,601	1,299	2,302	26	27,006	6,855
12. Special and Local Laws	3,764	602	3,162	24	125	113	3,332	326	3,006	1	78	67
Total...	8,433	2,890	5,543	181	32,675	11,078	6,933	1,625	5,308	27	27,084	6,922

No. 15.—Statement of persons tried, convicted and acquitted, and of Property lost and recovered for a series of ten years, from 1866 to 1875 in the District of Chingleput.—(Continued.)

Nature of Offences.	1874.						1875					
	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.	Number of persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property. Stolen.	Property. Recovered.
	50	51	52	53	54	55	56	57	58	59	60	61
1. Murder	5	...	5	..	226	15	27	24	3	1	...	...
2. Culpable Homicide	5	4	1	...	...	...	5	4	1	2	...	...
3 Rape	2	2	...	3	23	23	4	1	3	...	...	...
4. Hurts and Assaults	896	383	513	...	32	...	1,090	446	644	3	1	1
5. Other offences against persons	38	27	11	2	144	...	39	15	24	1	...	...
6. Dacoity...	...	...	...	7	18	1	14	9	5	16	1,388	117
7. Robbery	14	2	12	1	434	92	37	8	29	1	864	85
8. House-breaking	161	9	152	9	10,343	1,989	141	3	138	27	13,938	1,213
9. Theft	1,019	144	875	35	9,366	4,926	810	89	721	41	11,635	3,647
10. Other offences against property	648	263	385	10	4,710	1,642	768	422	346	6	6,435	361
11. Do. Penal Code	723	147	576	13	13	13	903	248	655	13	...	...
Total ..	3,511	981	2,530	80	25,309	8,701	3,838	1,269	2,569	111	34,261	5,424
22 Special and Local Laws	3,732	473	3,259	3	521	494	3,541	366	3,175	4	108	165
Total...	7,243	1,454	5,789	83	25,830	9,195	7,379	1,635	5,744	115	34,369	5,529

No. 16.—*Statement showing the Expenditure on Public Works from Imperial and Provincial Funds for the last five years in the District of Chingleput.*

YEARS.	Imperial.						Provincial.			
	Military.	Civil Buildings.	Agricultural.	Communication.	Miscellaneous Public Improvements.	Total.	Civil Buildings.	Communication.	Miscellaneous Public Improvements.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
New Works.										
1871-72	43,217	1,073	1,19,385	...	...	1,63,675	18,219	...	...	18,219
1872-73	84,069	120	1,26,030	...	...	2,10,219	10,232	29,982	...	40,214
1873-74	42,377	409	1,23,255	...	...	1,66,041	14,967	...	...	14,967
1874-75	38,073	...	36,406	...	...	74,479	16,880	...	192	17,072
1875-76	26,987	1,811	62,057	...	...	90,855	5,869	...	39	5,908
Repairs.										
1871-72	24,116	...	1,01,409	...	...	1,25,525	4,349	...	...	4,349
1872-73	22,672	20	66,975	...	...	89,667	6,518	470	145	7,133
1873-74	31,088	...	1,95,143	...	...	2,26,231	8,711	...	105	8,816
1874-75	23,340	71	85,375	...	...	1,08,786	11,812	...	...	11,812
1875-76	34,410	1,339	1,22,850	...	...	1,58,599	12,331	...	...	12,331

SAIDAPET

No. 17.—*Statement showing the Receipts and Expenditure of Local Funds*

RECEIPTS.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
	Rs.	Rs.	Rs.	Rs.	Rs.
1. Balance	3,563	2,838	— 27,590	— 39,111	51,565
2. Provincial Grant for roads ...	76,440	92,400	92,400	1,32,249	88,127
3. Provincial Grant for schools...	4,178	3,300	12,000	3,300	3,300
4. Provincial Grant for general purposes	1,720	1,150	1,150	1,150	...
5. Surplus Pound Fund	750	275	174	648	5,296
6. Avenues	112	670	335	182	155
7. Fishery Rents...	680	665	426	462	618
8. Miscellaneous...	538	583	606	588	569
9. Road Cess under Act III of 1866	29,048	7,452	2,963	1,072	706
10. Land Cess under Act IV of 1871	77	30,565	41,890	55,770	45,288
11. Tolls under Act IV of 1871.	2,620	3,890	1,671	1,618	1,569
12. House Tax	...	...	1,128	929	1,093
13. Fees in Schools and Training Institutions	2,583	2,848	2,871	3,148	3,619
14. Contributions...	...	2,147	2,422	1,695	1,835
15. Educational Receipts	248	14	20	54	10
16. Sale of Elementary Books....	...	124	380	349	449
17. Fees from Travellers' Bungalows...	...	50	32	13	15
18. Balance of Bungalow Fund...	...	592	...	...	...
19. Fines and Penalties	265	145	31	20	44
20. Sale of other property... ...	...	44	83	788	1,386
21. Public Works Receipts... ...	...	536	259	24	449
22. Do. Refund of Expenditure	...	202	576	943	34
23. Miscellaneous...	340	46	...	2	101
24. Miscellaneous Debt Account...	3,948	2,497	50	6,268	1,405
Cess under Act VI of 1863...	656	...	...	1	...
Hospitals and Dispensaries...	171	...	...	...	...
Interest on Petrus Usean's Charity Fund	...	49	...	1,340	34
Grand Total...	1,27,937	1,53,082	1,33,877	1,73,502	2,07,637

CIRCLE.

under Act IV of 1871, *for the last five years, in the District of Chingleput.*

EXPENDITURE.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
New Works.	Rs.	Rs.	Rs.	Rs.	Rs
1. Communications... { By P. W. D. ...	8,304	10,533	24,798	15,512	30,283
{ By other Agency..	200	...	927	...	64
2 Educational ... { By P. W. D. ...	...	1,315	1,066	117	...
{ By other Agency..	400	...	...	...	...
3. Sanitary and Miscellaneous . ... { By P. W. D. ..	...	488	...	...	200
{ By other Agency..	...	330	...	849	...
Repairs.					
4. Communications... { By P. W. D. ...	78,188	72,346	87,616	55,980	73,157
{ By other Agency..	126	474	325	5,924	7,319
5 Educational ... ... { By P. W. D. ...	...	...	19	...	...
{ By other Agency..	550	...	50	481	70
6. Sanitary and Miscellaneous ... ... { By P. W. D. ...	..	...	891	444	27
{ By other Agency..	502	145	179	...	1,458
7. Public Works Department supervision	14,600	20,791	30,720	16,771	25,916
8. Petty Establishment	2,289	2,531	3,935	...	34
9. Tolls and Ferries	359	435	614	609	523
10. Tools and Plant and Contingent	19	1,157	997	...	538
Fines, Refunds, &c.	...	...	...	9	..
Total Grant I...	1,05,537	1,10,595	1,52,127	96,596	1,39,589
11. Payment for Inspection...	1,149	2,332	2,519	1,472	1,624
12. Local Fund Schools	6,374	7,150	7,956	9,919	9,692
13. Purchase of Books, &c.	...	500	183	656	1,034
14. Salary Grants	...	132	451	26	...
15. Results Grants	782	4,886	3,798	4,198	5,692
Total Grant II...	8,805	15,000	14,907	16,271	18,042
16. Hospitals and Dispensaries	704	740	980	1,389	1,330
17. Vaccine Establishment	1,305	1,339	1,360	1,530	1,590
18. Sanitary Establishment and Cleansing of Tanks and Wells, &c.	196	840	1,095	1,366	2,077
19. Travellers' Bungalows' Establishment...	...	209	134	129	536
Lunatic	...	...	...	1	981
Petrus Usean's Charity Fund	...	...	...	1,020	...
Total Grant III...	2,205	3,128	3,569	5,435	6,508
20. Establishment at the Presidency and in the Collectors' and Local Fund Board's Offices and Contingencies ...	974	1,752	1,732	1,834	1,619
21. Write backs of incorrect credits of District Road Fund and Balances ...	...	49,864	...	...	...
Interest on Loan for Cortolliar Bridge..	...	...	...	64	211
Travelling allowance to non-official Members	...	...	...	...	53
Total Grant IV...	974	51,616	1,732	1,898	1,883
22. Miscellaneous Debt Account...	5,021	333	653	1,737	1,233
Total Expenditure...	1,22,542	1,80,672	1,72,998	1,21,937	1,67,255
23. Balance	5,395	—27,590	—39,111	51,565	40,412
Grand Total...	1,27,937	1,53,082	1,33,877	1,73,502	2,07,667

CHINGLEPUT

No. 17.—Statement showing the Receipts and Expenditure of Local Funds

RECEIPTS.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
	Rs.	Rs.	Rs.	Rs.	Rs.
1. Balance	...	7,816	58,884	71,280	1,57,930
2. Provincial Grant for roads..	56,500	70,580	70,580	58,580	46,333
3. Provincial Grant for schools	...	...	8,910	...	5,000
4. Provincial Grant for general purposes	1,720	...	...	...	...
5. Surplus Pound Fund... ...	750	564	356	717	3,303
6. Avenues	363	349	304	459	453
7. Fishery Rents	403	317	539	577	1,403
8. Miscellaneous	617	740	641	791	731
9. Road cess under Act III of 1866	29,418	6,690	2,835	12,466	4,970
10. Land cess under Act IV of 1871	614	40,300	39,648	1,14,915	56,458
11. Tolls under Act IV of 1871.	...	8,764	9,884	6,931	7,492
12. House Tax	...	...	981	...	...
13. Fees in Schools and Training Institutions	...	...	...	...	...
14. Contributions	...	150	450	100	100
15. Educational Receipts... ...	..	...	...	...	...
16. Sale of Elementary books...	...	140	366	486	320
17. Fees from Travellers' Bungalows	...	444	571	501	417
18. Balance of Bungalow Fund.	...	1,992	...	...	...
19. Fines and Penalties	...	380	273	1,008	369
20. Sale of other property ...	...	...	...	...	1
21. Public Works Receipts ...	...	32	123	137	90
22. Do. Refund of Expenditure	...	...	756	242	106
23. Miscellaneous	373	37	...	10	...
24. Miscellaneous Debt Account	505	...	...	80	1,000
25. Hospitals and Dispensaries.	482	265	162	442	699
26. Choultries and Markets ...	69	104	42	108	152
27. Balance of Road and Endowment Funds	1,333	...	...	...	...
Grand Total...	93,147	1,39,664	1,96,305	2,69,830	2,87,327

CIRCLE.

under Act IV of 1871, *for the last five years in the District of Chingleput.*

EXPENDITURE.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.
New Works.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Communications... By P. W. D. ...	18,384	4,841	26,435	24,372	30,604
1. Communications... By other agency..	...	...	15,487	...	12,833
2. Educational.. ... By P W. D. ...	...	...	...	...	...
3. Sanitary and Miscellaneous... By P. W. D. ...	...	...	60	289	800
3. Sanitary and Miscellaneous... By other agency..	...	...	..	1,840	2,335
Repairs.					
4. Communications... By P. W. D. ...	51,487	44,984	37,724	37,874	45,033
4. Communications... By other agency..	...	...	12	2,137	...
5. Educational... ... By P. W D. ...	...	...	...	...	...
5. Educational... ... By other agency..	...	...	50	...	...
6. Sanitary and Miscellaneous... By P. W. D. ...	..	...	311	180	755
6. Sanitary and Miscellaneous... By other agency..	1,408	1,287	916	1,551	854
7. Public Works Department supervision.	10,790	9,791	17,993	15,631	19,291
8. Petty Establishment	2,205	1,698	3,194	2,605	84
9. Tolls and Ferries	...	313	1,011	884	946
10. Tools and Plant	150	808	340	...	1,119
Contributions	...	2,147	2,422	1,695	1,836
Refunds	...	...	...	54	...
Total Grant I...	84,424	65,869	1,05,955	89,112	1,16,490
11. Payment for Inspection	1,088	2,313	2,744	1,787	1,832
12. Local Fund Schools	...	...	...	...	...
13. Purchase of Books, &c....	...	196	433	567	678
14. Salary Grants...	407	557	894	482	444
15. Results Grants	439	4,337	6,065	7,767	9,811
Total Grant II...	1,934	7,403	10,136	10,603	12,765
16. Hospitals and Dispensaries...	1,205	1,524	1,788	1,948	3.722
17. Vaccine Establishment...	1,306	1,339	1,360	1,530	1,590
Medical Practitioners	...	...	...	...	86
18. Sanitary Establishment and cleansing of Tanks and Wells, &c.	477	399	1,250	4,393	5,128
19. Travellers' Bungalows' Establishment	...	339	358	547	405
Choultries	129	64	.	. .	...
Contributions to other Circles, &c. ...	1,800	1,400	2,707	1,800	1,800
Total Grant III.	4,917	5,065	7,413	10,218	12,731
20. Establishments at the Presidency and in the Collectors' and Local Fund Board's Offices and Contingencies ..	624	1,220	1,521	1,887	1,658
21. Write backs of incorrect credits of District Road Fund and Balances... ..	...	1,218	..	...	...
Refund	...	...	.	...	166
Total Grant IV....	624	2,138	1,521	1,887	1,824
22. Miscellaneous Debt Account	500	5	..	80	1,110
Total Expenditure..	92,399	80,780	1,25,025	1,11,900	1,44,920
23. Balance	748	58,884	71,280	1,57,930	1,42,107
Grand Total	93,147	1,39,664	1,96,305	2,69,830	2,87,327

No. 18.—*Statement showing Receipts and Expenditure for Special Funds, for the last five years in the District of Chingleput.*

	1872-73.					1873-74.			1874-75.			1875-76.			1876-77.		
	Balance at the beginning of the year.	Receipts during the year.	Total.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including balance.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including balance.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including balance.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including balance.	Expenditure during the year.	Balance at the end of the year.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1. Jungle Conservancy Fund	3,269	5,726	8,995	2,851	6,144	11,357	9,825	1,532	9,322	9,563	259	9,939	7,537	2,402	10,166	7,814	2.352
2. Nannal Grass Fund	97	...	97	...	97	97	...	97	100	...	100	100	100	...	...	..	.
3. Cattle Pound Fund	2,024	5,833	7,857	6,965	892	6,855	4 598	2,257	9,138	6,550	2,588	9,440	8,058	1,382	8,664	7,763	901
4. Public Bungalow Fund	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	..	.
5. Endowment Fund	...	...	...	...	...	..	...	...	...	...	...	...	...	..	...	...	.
6. Village Service Fund	1,229	13,122	14,351	13,058	1,293	13,836	12,229	1,607	14,013	12,134	1,879	17,004	14,972	2,032	15,392	10,569	4,823
7. Canal and Ferry Fund	...	..	...	...	...	..	...	...	...	...	...	...	...	...	..	...	...
8. Irrigation Cess Fund	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	.
9. Cochrane's and Sadras Canal Fund	9,728	36,893	46,626	33,988	12,638	44,033	51,087	—7,054	26,791	25,142	1,649	55,347	51,386	3,961	40,324	33,880	6,444
Total	16,347	61,579	77,926	56,862	21,064	76,178	77,739	—1,561	59,864	53,389	6,475	91,830	82,053	9,777	74,546	60,026	14,520

No. 19.—Statement showing the Progress of Education for a series of ten years in the District of Chingleput.—(Continued.)

DESCRIPTION OF SCHOOLS.	1865-66.			1866-67.			1867-68.		
	Number of Schools.	Number of Pupils.		Number of Schools.	Number of Pupils.		Number of Schools.	Number of Pupils.	
		Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
A.—*Government Schools.*									
1.—Maintained from Imperial or Provincial Fund. — Higher	...	...	...	...	...	...	...	...	...
Middle	6	365	...	6	335	...	6	370	...
Lower	...	...	...	...	...	...	...	...	...
2.—Maintained from Local or Municipal Funds. — Higher	...	...	...	1	194	...	1	227	...
Middle	1	202	...	...	...	...	...	...	...
Lower	...	...	...	...	...	...	...	...	...
Total	7	567	...	7	529	...	7	597	...
B.—*Schools Aided.*									
1.—By Salary Grants — Higher	..	...	...	..	...	..	...	...	...
Middle	9	819	...	(*b*)9	810	41	12	934	183
Lower	(*a*)3	...	132	3	...	129	...	...	...
2.—By Results Grants — Higher	...	...	...	...	...	...	...	...	...
Middle	...	...	...	...	..	...	..	...	...
Lower	...	...	...	...	...	...	...	...	...
3.—Combined Salaries and Results Grants. — Higher	...	...	...	..	...	...	...	...	...
Middle	...	...	...	...	...	...	...	...	...
Lower	...	...	...	...	...	...	...	...	...
Total	12	819	132	12	810	170	12	934	183
C.—Schools under Inspection for Results Grants but not Aided — Higher	...	...	...	...	...	...	...	...	...
Middle	...	...	...	...	...	...	...	...	...
Lower	...	...	...	...	...	...	...	...	...
Total	...	...	...	...	...	...	...	..	...
Number of successful Candidates for the U. C. S Examinations educated in the District	7	11	...	12	23	...	10	17	...
Number for Special Tests	2	2	...	3	9	...	3	7	..
Do. for Matriculation	...	2	...	...	2	...	...	8	..
Do. for F. A.	...	...	...	...	...	...	...	.	...

(*a*) 1 school unaided. (*b*) 1 school unaided.

No. 19.—Statement showing the Progress of Education for a

DESCRIPTION OF SCHOOLS		1868-69			1869-70.			1870-71.		
		Number of Schools.	Number of Pupils.		Number of Schools	Number of Pupils.		Number of Schools	Number of Pupils	
			Boys.	Girls		Boys.	Girls.		Boys	Girls
A —*Government Schools*										
1 —Maintained from Imperial or Provincial Fund	Higher	...	.	..	...	...			...	..
	Middle	6	358		6	287	14	6	294	12
	Lower ...			...		..	...		..	...
2 —Maintained from Local or Municipal Funds	Higher	1	187	..	1	202	...	1	193	...
	Middle .	1	129	..	1	70	...		...	...
	Lower.	...		..	...		...	...	...	
	Total .	8	674	..	8	559	14	8	564	12
B —*Schools Aided*										
1 —By Salary Grants	Higher	1	177		1	211	...	1	171	..
	Middle	7	575	138	9	525	302	12	649	360
	Lower ..	4	223	...	4	195	50	3	183	.
2 —By Results Grants	Higher.	...		...	.		...		..	
	Middle..	. .	...	..	.	.	...		..	...
	Lower ...		. .	...	122	2,700	38	(c)142	3,336	67
3 —Combined Salaries and Results Grants	Higher		.	...	...	...	..	...	...	
	Middle	.	...	...	..	...	...			...
	Lower	.	..		...	...	...		..	..
	Total..	12	975	138	136	3,631	390	158	4,339	427
C - Schools under Inspection for Results Grants but not Aided	Higher	.	. .			...		...	...	...
	Middle	...	...	...	..	..	.	...	.	..
	Lower.	46	940	..	...		..	(c)	...	. .
	Total..	46	940	..	.			...	..	
Number of successful Candidates for the U C S. Examinations educated in the District		2	2		3	11		2	6	...
Number for Special Tests ...		4	6		4	6	...	4	5	...
Do for Matriculation		.	9	...		14			17	...
Do for F A		. .	.		...			...		...

(c) 61 schools unaided

series of ten years in the District af Chingleput.—(Continued.)

1871-72.			1872-73.			1873-74.			1874-75.		
Number of Schools.	Number of Pupils.		Number of Schools.	Number of Pupils.		Number of Schools.	Number of Pupils.		Number of Schools.	Number of Pupils.	
	Boys.	Girls.		Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
...	...	...	...	...	...	...	...	...	...	...	...
6	247	11	5	199	14	4	177	...	4	178	...
...	...	...	...	...	...	1	10	18	1	9	15
1	207	...	1	168	...	1	157	...	1	192	...
1	101	...	...	...	...	...	...	...	...	...	...
...	...	...	1	97	...	8	503	...	*8	328	...
8	555	11	7	464	14	14	847	18	14	707	15
2	234	...	2	252	..	2	310	...	4	634	...
6	335	202	4	419	...	6	599	2	3	279	...
5	241	...	9	215	382	12	222	502	9	208	402
...	...	...	..	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
(d)198	5,140	36	(e)366	8,308	72	(f)422	10,244	112	(g)562	11,815	533
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
211	5,950	238	331	9,194	454	442	11,375	616	580	12,982	938
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
(d)	...	...	(e)	...	...	(f)	...	...	(g)	...	...
...	...	...	...	...	...	...	..	...	..	...	...
4	6	...	5	7	...	6	10	...	4	8	...
5	7	...	2	3	...	6	12	...	5	17	...
...	15	...	...	12	..	...	20	...	...	30	...
...	...	...	...	...	...	...	...	...	...	...	...

(*d*) 101 schools unaided. (*e*) 83 schools unaided. (*f*) 146 schools unaided.
(*g*) 171 schools unaided.

* Includes one school closed during the year.

No. 20.—Statement showing the Receipts and Expenditure of the several Municipal Commissions for a series of five years in the District of Chingleput.

YEARS.	Municipal Towns.	RECEIPTS.												EXPENDITURE.								
		Rate on Houses and Lands.	Trade Tax.	Tolls.	Tax on Carriages and Animals.	Registration of Carts.	Licenses.	Fines.	State contribution.	Arrears including balance	Miscellaneous.	Other receipts and advances recovered.	Total.	New Works.	Repairs.	Conservancy.	Police.	Establishment.	Miscellaneous.	Total.	Balance.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1871-72.	Conjeveram.	12,431	10,532	4,831	484	303	751	36	...	9,128	1,852	21	40,369	4,162	611	5,427	1,365	1,738	9,397	22,700	17,669
1872-73.		7,354	5,341	5,160	833	527	274	57	672	17,640	1,601	3	39,462	7,692	1,354	5,953	...	2,000	8,062	25,061	14,401
1873-74.		7,365	4,797	5,029	909	597	229	67	19	14,401	3,842	...	37,255	11,961	1,794	6,341	...	1,660	8,725	30,481	6,774
1874-75.		8,074	648	4,183	867	541	666	191	793	6,774	2,398	100	25,235	8,740	777	5,487	...	1,384	9,931	26,369	1,134†
1875-76.		7,373	3,517	5,042	911	598	114	110	1,612	...	3,159	...	22,436	3,109	763	5,151	...	1,178	8,950	19,151*	2,151
Total...		42,597	24,835	24,245	4,004	2,566	2,034	461	3,096	47,943	12,852	124	1,64,757	35,664	5,299	28,359	1,365	7,960	45,115	1,23,762	40,995

† Minus balance.

* Exclusive of the minus balance paid.

Particulars of Revenue derived from all sources during the year 1832-33, *in the District of Chingleput.*—(Continued.)

Name of Source.	Amount.			Total.		
Land Revenue.	Rs.	A.	P.	Rs.	A.	P.
Permanently settled	2,16,262	14	4			
Shrotriems...	54,454	14	7			
Ryotwar	1,31,667	2	9			
Amani or Division of the produce ...	19,003	6	5			
Rents	3,01,546	2	5			
Miscellaneous	2,102	9	8			
				7,25,037	2	2
Salt Revenue.						
Sale proceeds of salt	4,84,119	9	0			
				4,84,119	9	0
Abkarry.						
Rented	70,828	4	6			
				70,828	4	6
Stamps.						
Sale proceeds of stamps	12,775	2	0			
				12,775	2	0
Sayer.						
Rented	65,583	5	4			
				65,583	5	4
Moturpha.						
Amani	6,732	13	1			
				6,732	13	1
Small Farms and Licenses.						
Rented	3,407	13	11			
				3,407	13	11
Grand Total ...	.....	...	...	13,68,484	2	0

Particulars of Revenue derived from all sources during the year 1850-51, *in the District of Chingleput.*

Name of Source.	Amount.			Total.		
Land Revenue.	Rs.	A.	P.	Rs.	A.	P.
Permanently settled	1,19,238	6	4			
Shrotriems	62,559	5	3			
Ryotwar	7,15,997	6	0			
Miscellaneous	10,479	9	2			
				9,08,274	10	9
Salt Revenue.						
Prime cost...	64,125	3	2			
Profit on salt	2,40,538	13	3			
Miscellaneous	305		8			
				3,04,969	9	1
Abkarry Revenue.						
Abkarry	64,037	15	7			
Miscellaneous	2,260	15	11			
				66,298	15	6

Particulars of Revenue derived from all sources during the year 1850-51, *in the District of Chingleput.*—(Continued.)

Name of Source.	Amount.			Total.		
Stamp Revenue.	RS.	A.	P.	RS	A.	P.
Stamps	16,176	7	6			
Miscellaneous	1,363	6	10			
				17,539	14	4
Moturpha Revenue.						
Moturpha	29,365	9	11			
Miscellaneous	98	10	2			
				29,464	4	1
Small Farms and Licenses.						
Small Farms and Licenses	12,034	15	10			
Miscellaneous	71	14	6			
				12,156	14	4
Grand Total ..	...	...	..	13,38,704	4	1

Particulars of Revenue derived from all sources during the year 1850-51, *in the District of Chingleput.*

Name of Source.	Amount.			Total.		
Land Revenue.	RS.	A.	P.	RS.	A.	P.
Permanently settled...	78,595	0	0			
Ryotwar	10,16,558	0	0			
Rents for more than one year ...	20,463	0	0			
Amani or division of produce ...	3,598	0	0			
Rents for one year	485	0	0			
Shrotriem Jodi, &c.	61,324	0	0			
Inam commutation	290	0	0			
				11,81,313	0	0
Balance of Land Revenue.						
Permanently settled...	26,733	0	0			
Ryotwar	15,327	0	0			
Rents for more than one year ...	...	...	...			
Amani or division of produce ...	85	0	0			
Rents for one year	..	...	...			
Shrotriem Jodi	168	0	0			
				42,313	0	0
Sundry sources of Revenue.						
Abkari Revenue	80,074	0	0			
Moturpha Revenue	32,135	0	0			
Extra Revenue (Land)	8,785	0	0			
Moturpha	262	0	0			
				1,21,256	0	0
Interest Account.						
Abkari	...	...	...			
Land	962	0	0			
				962	0	0
Balance of sundry sources of Revenue.						
Abkari Revenue	7,810	0	0			
Moturpha	269	0	0			
Extra Revenue	698	0	0			
				8,777	0	0

Particulars of Revenue derived from all sources during the year 1850-51, in the District of Chingleput.—(Continued.)

Name of Source.	Amount.			Total.		
	RS.	A.	P.	RS.	A.	P.
Superintendent of Stamps.						
Sale proceeds of Stamps	35,781	0	0			
Value of stamp duty recovered from the parties of pauper suits	2,669	0	0			
Penalties	...	...	...			
				38,450		
Salt.					0	0
Sale proceeds of salt	10,25,171	0	0			
Do. for shipment	37,582	0	0			
Fines, &c., in Salt Department ...	348	0	0			
				10,63,101		
INCOME TAX.					0	0
Collection from officials and private individuals.						
Two 3 per cent.	5,575	0	0			
1 per cent.	1,563	0	0			
Fines	...	...	...			
				7,138		
Grand Total...	...	..	...	24,63,210	0	0

Particulars of Revenue derived from all sources during the year 1870-71, in the District of Chingleput.

Name of Source.	Amount.			Total.		
I.—LAND REVENUE.	RS.	A.	P.	RS.	A.	P.
Ordinary Revenue.						
Permanently Settled...	96,490	4	10			
Shrotriem Jodi	69,590	1	10			
Ryotwar	10,95,698	6	1			
Surplus Collections	72,959	14	5			
				13,34,738	11	2
IV.—*Excise on Spirits and Drugs.*						
Licenses and Distillery Fees and Duties for the sale of liquors	1,50,616	11	5			
Distillery Fees.						
Fines, Confiscation and Miscellaneous ...	...	...	...			
				1,50,616	11	5
Assessed Taxes.						
Income tax on pensions and official salary and general collections ...	33,802	0	0			
Penalties	...	...	...			
				33,802	0	0
Salt.						
Proceeds of Sale of Government Salt ...	...	...	...			
Sale of Salt for Home and Inland consumption...	27,10,469	12	4			
Sale of Salt exported to Calcutta, &c. ...	38,382	0	0			
Fees, forfeitures and miscellaneous ...	64	4	8			
				27,48,916	1	0

Particulars of Revenue derived from all sources during the year 1870-71, *in the District of Chingleput.*—(Continued.)

Names of Source.	Amount			Total		
	RS.	A	P.	RS.	A.	P.
Stamps.						
Sale of Impressed papers	349	8	0			
Bills of Exchange and Hoondies ...	6	0	0			
General Stamps	19,605	12	0			
Sale of adhesive Stamps	460	15	0			
Court Fees Stamps	49,263	5	0			
Duty on impressed documents	10	0	0			
Duty on unstamped paper	8	0	0			
Duty on insufficiently stamped paper ..	823	0	0			
Fines and penalties	...	...	...			
Miscellaneous	..	...	...			
Recoveries in Pauper Suits	...	...	...			
Adjudicated Fees	...	..	...			
Other items	61	8	0			
				70,596	0	0
Grand Total .	...	...	...	43,38,669	7	7

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration in the District of Chingleput, in the year 1850-51.

Item of Charge.	Amount.			Total.		
Land Revenue Charges.	RS.	A.	P.	RS.	A.	P.
Collector's Salary	29,297	3	7			
Do. Fixed Tentage	1,092	0	0			
Assistant Collector's Salary	13,790	4	9			
Do. Fixed Tentage	1,274	5	0			
Extra Tentage to Collectors, &c. ...	897	12	0			
House and Office Rent	1,322	1	7			
Deputation allowance...	2,465	15	11			
Subscription	336	2	1			
Huzur Establishment	31,399	14	1			
Taluq do.	70,556	13	9			
Saderwared	1,847	10	1			
Contingent charges, &c.	3,025	14	3			
				1,57,306	1	1
Abkarry Charges.						
Establishment	714	0	0			
Toddy compensation	95	3	7			
				809	3	7
Salt Charges.						
Huzur Establishment	1,386	0	0			
Division do.	9,338	15	5			
Saderwared	340	1	0			
Contingent	323	10	8			
Salt compensation	3,381	15	0			
				14,770	10	1
Stamp Charges.						
Stamp Establishment	820	9	5			
Do Refund	677	0	0			
				1,497	9	5
Grand Total...	...	...	...	1,74,383	8	2

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration in the District of Chingleput, in the year 1870-71.

Name of Source.	Amount.			Total.		
	Rs.	A.	P.	Rs.	A.	P.
Refunds and Drawbacks.						
Revenue Refunds.						
Land Revenue	2,407	0	11			
Salt	4,397	11	9			
Income-tax...	...	..	...			
Stamps	850	0	0			
Do. of spoiled Stamp papers	645	9	2			
				8,300	5	10
Land Revenue.						
Collector's, Assistant Collector's, and Deputy Collector's, &c., Establishment.						
Salary of Collector	...	...	...			
Fixed Tentage	1,050	0	0			
Deputation allowance	4,046	11	0			
Salary of Sub-Collector	...	...	...			
Fixed Tentage	1,050	0	0			
Deputation allowance	3,850	0	0			
Salary of Assistant Collector	13,584	6	0			
Fixed Tentage	882	0	0			
House Rent	735	0	0			
Salary of Deputy Collector	2,850	0	0			
Deputation allowance for do.	625	2	8			
Establishment of the Collector, Sub-Collector, Head Assistant Collector, Assistant Collector, and Deputy Collector	34,038	1	6			
Taluq Establishment, including Sub-Magistrate	53,860	5	0			
Temporary Establishment	2,230	9	10			
Travelling and Tentage allowance of officers	2,803	11	6			
Travelling allowance to Establishment...	1,680	5	8			
Rent of Office	1,285	0	0			
Medical charges	752	13	0			
Record arrangement contingencies ...	360	3	9			
Record-room charges	...	...	...			
Office expenses and others	2,096	5	6			
				1,27,780	11	5
Miscellaneous.						
Charges for remittance of Treasure within the District	295	15	0			
Law charges	357	10	6			
Service Postage labels	875	15	0			
Messengers and Post Office charges ...	164	10	6			
Purchase of Periodical books	27	8	0			
Service Telegram...	0	4	0			
Charges for service of Revenue Process	162	9	3			
				1,884	8	3

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration, in the District of Chingleput, in the year 1870-71.—(Continued.)

Name of Source.	Amount			Total.		
Assessed Taxes.	RS	A.	P.	RS.	A.	P.
Establishment	1,101	6	11			
Miscellaneous	13	0	0			
				1,114	6	11
SALT.						
Salaries, Establishment and Contingencies						
Deputy Collector	8,997	0	0			
Superintendents	13,610	6	10			
Clerks, Servants and Guard	21,977	12	7			
Contingencies.						
Sanderwared of Huzoor	7	15	1			
Do. of Division...	339	1	8			
Temporary Establishment	300	0	0			
Miscellaneous	225	0	0			
Contingencies and others.						
Travelling and Tentage allowance ...	448	5	0			
Petty Construction and Repairs... ...	41,896	15	9			
Miscellaneous	...	...	...			
Salt Purchase and Freight.						
Purchase of salt and manufacturer's share	1,62,072	7	9			
Conveying and storing salt	53,570	1	6			
Cost of repair of salt machines, &c. ...	106	6	4			
Miscellaneous	1,710	4	8			
				3,05,261	13	2
STAMPS.						
Charges for the Sale of Stamps.						
Establishment	17	8	0			
Discount on sale of Stamps	1,793	8	5			
Contingencies and Miscellaneous ...	60	0	0			
				1,871	0	5
Grand Total...	...	...	...	4,46,212	14	0

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration, in the District of Chingleput, in the year 1832-33.

Item of Charge.	Amount.			Total.		
LAND REVENUE.	RS.	A.	P.	RS.	A.	P.
Charges.						
Collector's Salary	25,595	11	4			
Do. Commission	4,463	4	1			
Do. Fixed Tentage	1,050	0	0			
Do. Extra do.	1,895	4	0			
Assistant Collector's Salary	8,053	6	7			
Do. Commission ...	2,504	8	9			
Do. Fixed Tentage ..	978	14	2			
Do. Extra Tentage ...	1,684	6	0			
Do. House and Office rent	1,329	1	2			
Deputation allowance	4,809	10	10			
Huzoor Establishment	28,823	13	2			
Taluq do.	66,614	2	9			
Saderwareds, both Huzoor and Taluq ...	3,070	4	10			
Contingent charges, &c.	5,863	7	7			
				1,56,735	15	3
Abkarry Charges.						
Establishment	180	12	0			
Toddy compensation...	190	6	6			
				371	2	6
Salt charges.						
Huzoor Establishment	2,226	0	0			
Division do.	11,698	13	8			
Saderwared	441	0	0			
Manufacturers' share	54,001	3	3			
Contingent	10,498	9	11			
				78,865	10	10
Stamp charges.						
Establishment	617	0	7			
				617	0	7
Sayer charges.						
Establishment (both)	1,785	0	0			
Contingent and drawbacks	389	3	2			
				2,174	3	2
Grand Total...	.....	...	...	2,38,764	0	4

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration, in the District of Chingleput, in the year 1860-61.

Item of Charge.	Amount.			Total.		
REVENUE CHARGES—GENERAL.						
Collectors' Salaries.	RS.	A.	P.	RS.	A.	P.
Salary of Collector	28,000	0	0			
Do. of Sub-Collector	4,667	0	0			
Do. of Head Assistant Collector ...	733	0	0			
Do. of Assistant Collector	1,501	9	10			
Do. of Deputy Collector	6,000	0	0			
Deputation allowance, Revenue ...	1,549	0	0			
				42,450	9	10

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration, in the District of Chingleput, in the year 1860-61.—(Continued.)

Item of Charge	Amount.			Total.		
Tent Allowance.	Rs.	A.	P.	Rs.	A.	P.
Fixed Tent allowance of Collector ...	1,230	0	0			
Extra do do ...	365	0	0			
Fixed Tent allowance of Sub-Collector...	582	0	0			
Extra do do ...	346	0	0			
Fixed Tent allowance of Head Assistant Collector	42	0	0			
Fixed Tent allowance of Asst. Collector.	194	0	0			
Extra do do ...	60	0	0			
Land Revenue Charges.						
Fixed establishment of servants ...	...	...	...			
Huzoor cutcherry	25,570	0	0			
Taluq cutcherries	58,545	0	0			
Saderwared Charges						
Huzoor cutcherry	4,012	0	0			
Taluq cutcherries	1,527	0	0			
Medical Revenue Charges.						
Salary of Apothecary	785	0	0			
Batta of do	113	0	0			
Revenue charges, extraordinary ...	...	..	...			
Batta to servants on circuit	1,117	0	0			
Law charges of the Revenue Department	740	0	0			
Hire for conveying records	479	0	0			
Charges for remitting Treasure within the district	116	0	0			
Remuneration, &c., paid to Yanadies at Stroeharicotta	824	0	0			
Pagoda and Mosque allowance in lieu of resumed lands and privileges ...	32,749	0	0			
Compensation in lieu of resumed lands, offices and privileges	26,051	0	0			
Pagoda and Mosque allowances ...	25	0	0			
Pensions and charitable allowances chargeable on the revenues ...	9,120	0	0			
Arrears of revenue charges	...	...	...			
Revenue charges, extraordinary ...	...	...	...			
Sundry items	...	...	...			
Tent allowance	...	...	...			
Fixed Tent allowance of Collector ...	...	...	...			
Extra Establishment	559	0	0			
Pagoda and Mosque allowances in lieu of resumed lands and privileges ...	...	...	...			
Compensation in lieu of resumed lands, offices and privileges	262	0	0			
Pensions and charitable allowances chargeable on the revenues ...	187	0	0			
House and Office Rents	105	0	0			
Extra establishment for the management of Roshumbag	113	0	0			
Land taken up for public purposes ...	545	0	0			
				1,46,363	0	0

Particulars of Expenditure incurred in the Revenue Department, on Civil Administration, in the District of Chingleput, in the year 1860-61.—(Continued.)

Item of Charge.	Amount.			Total.		
Salt.	RS.	A.	P.	RS.	A.	P.
Manufacturer's share	1,63,546	0	0			
Salt Charges.						
Fixed establishment...	...	...	..			
Huzoor cutcherry	679	0	0			
Taluq cutcherries	14,987	0	0			
Suder Wards.						
Huzoor cutcherry	42	0	0			
Taluq cutchorry	282	0	0			
Extra charges	21,854	0	0			
Batta to servants	32	0	0			
Arrears of charges	...	...	...			
Huzoor establishments	33	0	0			
Salt compensation	5,068	0	0			
				2,06,523	0	0
Stamp.						
Commission to Daroga and servants ...	2,530	0	0			
Refunds of stamp duty on suits withdrawn	1,381	0	0			
				3,911	0	0
Abkarry.						
Toddy compensation	95	0	0			
				95	0	0
Income-tax establishment	454	0	0			
Contingent...	10	0	0			
				464	0	0
Grand Total...	...	...	...	3,09,806	9	10

Names of chief villages in each of the Purganas of the District of Chingleput.

Names of Purganas or Taluqs.	Names of 2 principal Villages.
AS PER ACCOUNT	OF FUSLI 1202
Conjeveram	Conjeveram ...Dámal.
Carangooli	Carangooli ...Madurantakam
Chingleput	Chingleput ...Tricalikundram.
Tripassore	Tripassore ...Vathattoor.
Poonamallee	Poonamallee ...Kunnattoor.
Sáth Magavas	Kuthambákam ...Námum.
Ponneri	Ponneri ...Koramandel.
Pariapoliem	Periapoliem ...Kannigappair.
Manimungalam	Manimangalam ...Padappai.

Names of chief villages in each of the Purganas of the District of Chingleput.—(Continued.)

Names of Purganas or Taluqs.	Names of 2 principal Villages.
AS PER ACCOUNT	OF FUSLI 1202.—*Continued.*
Salavakkam	Salavakkam ...Mungalam.
Oothramaroor	Oothramaroor ...Vidayoor.
Kavanthandalam	Kavanthandalam ...Vilanganoor.
Covelong...	Covelong ...Triporoor.
Home Farms	Saidapet. ...
Perambakam	Perambakam ...Kakalur.
Sreeharikotta	Sreeharikota ...Vénad.
AS PER ACCOUNT	OF FUSLI 1261.
Caroongooli	Caroongooli ...Madurantakam.
Oothramaroor	Oothramaroor ...Pennaghur.
Conjeveram	Conjeveram ...Wallajahbad.
Chingleput	Chingleput ...Tricalikundram.
Manimungalam	Manimungalam ...Streeperumattoor.
Triporoor	Triporoor ...Sadras.
Saidapet	Saidapet ...Trivattoor.
Poonamallee	Poonamallee ...Kunnathoor.
Periapoliem	Periapoliem ...Trivellore.
Nayer	Nayer ...Ponneri.
AS PER ACCOUNT	OF FUSLI 1281.
Saidapet	Saidapet ...Poonamallee.
Trivellore	Trivelloro ...Sathianadee.
Conjeveram	Conjeveram ...Streeperumattoor.
Madurantakam	Madurantakam ...Oothramaroor.
Chingleput	Chingleput ...Triparoor.
Ponneri	Ponneri ...Pulicat.

APPENDIX B.

NOTES ON THE GEOLOGY OF THE NEIGHBOURHOOD OF MADRAS,—by R. BRUCE FOOTE, Esq., F. G. S., Geological Survey of India.

The greater part of the Madras district lying north of the Palar river and south of the Pulicat lake is occupied by rocks of the secondary, tertiary, and recent ages, the remainder of the area being taken up by metamorphic rocks forming part of the great gneissic series of Southern India.

The topographical features of this part of the Carnatic are very simple, the ground rising from the coast westward up to the foot of the Eastern ghâts and their outliers, in a very gradually inclined plane which I will call the Madras area. The surface of this plane is varied only by the shallow valleys of the Narnaveram, Cortelliar, and Palar rivers, the latter forming the southern boundary of the tract of country now under consideration. In the north-western part of the district the inclined plane is broken by two groups of hills, the Sattavedu and Alicoor hills, to the west and north-west of which, but just beyond the boundary of the country now to be described, rise the Naggery mountans, which are lofty and conspicuous, but perfectly detached outliers of the Eastern ghâts. The south-eastern corner of the inclined plane is dotted by a number of low, but picturesque, ridgy gneiss hills.

The northern, central, and south-western parts of the Madras area are occupied by the stratified rocks, roughly speaking, the southern and south-eastern parts by the metamorphic rocks, a narrow belt of which must be included all round the western boundary of the area of the stratified rocks.

CLASSIFICATION OF THE ROCKS.

The following tabular statement illustrates the various groups into which the rocks of the Madras area have been classified:—

Recent or quaternary ..	Blown sands. Alluvium, marine, and fluviatile. Laterite and Conjeveram gravels.
Tertiary	Gritty sandstones ? Cuddalore sandstones.
Secondary	(Cretaceous ?) Jurassic, Rajmahal plant beds.
Submetamorphic ..	Cuddapah group.
Metamorphic	Gneissic series.

The Blown Sands.—These sub-aerial deposits are of no great extent or importance, as they form merely a fringing ridge to the beach. To the south of Madras they are largest at, and to the south of, Covelong (Kovilam of the natives). North of Madras they attain their greatest height, between 40 and 50 feet, at a place called Chintamanikovil, where they have nearly covered up the Kovil (Hindu temple).

The greatest width attained by this coast ridge may be about a mile, but it is generally much less, and the amount of drifting inland is not of any real importance, and easily stopped by plantations of suitable trees, *e. g.*, Casuarinas, Palmyra palms, Screw pines, and Cashewnut trees, all of which flourish near the coast.

The alluvial formations.—These are of two classes, marine (including estuarine) and fluviatile, but they are nearly undistinguishable in character, and at many points graduate into each other imperceptibly.

Their general character, as seen at the surface, is that of pure, or nearly pure, silicious sands, but beds of black, blue, or grey clay occur largely below the surface in the marine, alluvium near Madras; these are, however, much less frequent in the fluviatile alluvium higher up the river valleys. The greatest depth to which the marine beds have been pierced by sinkings is 55 feet, when the gneiss was reached. In the marine and estuarine

beds along the coast many of the clays are largely filled with shells, all of living species but in a sub-fossil condition. Such marine beds are known to extend two to three miles inland, but I could not ascertain whether they had been penetrated by any sinkings further inland.

The river alluvia are of more interest than the marine, because they afford evidence of some remarkable changes within the human period in the courses of several of the principal rivers in the district. Lithologically, the fluviatile alluvia are of no interest, for they consist, as a rule, of nothing but coarse, gritty, loose, silicious sand. Gravels or clayey beds are rare, and organic remains are hardly ever met with, excepting a few *Helices* and fresh water shells, (all of living species), in thin beds of reddish loam.

The changes in the course of the rivers above referred to are four in number, and concern three rivers, the Palar, the Cortelliar, and the Naggery river, but I will only notice the two most important here.

The Palar now flows into the sea 42 miles south of Madras, but it, or a large branch of it, formerly flowed down what is now the alluvial valley of the Cortelliar, and debouched into the sea, somewhere to the north of Madras, probably between Ennore and Pulicat. The present Cortelliar valley is very disproportionately large as compared with the river which runs through it in a rather deep channel.

The present valley of the Palar is still more disproportionately small as compared with its river; the two alluvial valleys join, or rather diverge, at a place about 10 miles east of the town of Arcot. A stream is even now connected with the Palar just at the fork by which water is still carried down the Cortelliar valley for many miles and eventually falls into that river.

This stream is considered by the natives to be the old Palar and bears a Sanscrit name, Vridachara nuddee or old milk river, the Tamil word Palar also signifying milk river. A similar change, of course, has occurred to the Naggery river, which in former times fell into the Narnaveram river, close to the Ramaghiri mountain, at Nagloperam. The Naggery river was diverted from its old course at a place about two miles east by south of the town of Naggery, and made, by the cutting of a channel about half a mile in length through gneissic rocks, to turn to the south-east instead of flowing due east and east by north and to fall into the Trittang river, which joins the Cortelliar a few miles further east. The broad alluvial valley which now runs between the Naggery mountain ridge and the Alicoor hills is in consequence of this change drained only by small streams and artificial channels.

I could not obtain any information on this point from the enquiries I made on the spot, but from the appearance of the cut through the neck of gneissic rock above described, I think the change of the river course was the result of human agency. Like the alluvium of the Palar river the alluvia of the Naggery river (both in its old valley and along the newer channel as far as its junction with the Cortelliar) and of the Narnaveram river consist almost entirely of coarse gritty sand; clay beds are rare, but where met with are of black color and regur-like texture. All the rivers named appear to be still cutting their channels deeper and deeper every season.

Lateritic formations.—The formations classed under the above heading are of three principal kinds, namely, clayey conglomerates, gravels, and sands which occur distributed over nearly the whole of the area under consideration.

Their occurrence is, however, not so much in continuous spreads as in detached patches many of which are but of small size, though some occupy important areas from one hundred to two or nearly three hundred square miles in extent.

These larger areas occupy, as a rule, the higher grounds lying between the different river valleys; the small patches occur at similar levels and are evidently outliers left by partial denutary action by which the once continuous lateritic deposits have been thus broken up.

The thickness of the lateritic formations is very small when compared to their superficial extension. They rarely attain a thickness of 12 feet or upwards.

The three principal kinds of rock above enumerated which make up the bulk of the lateritic series, namely, clayey conglomerates, gravels, and sands, are found constantly graduating into each other in such a manner that they can only be regarded as parts of one and the same deposit, however various the appearance of the different members.

In the Madras area, and to the north of Madras in the Nellore district, the character of the lateritic formations is considerably different from that of the representatives of the same series further south in Trichinopoly and South Arcot districts, the difference consisting in the much greater frequency of conglomerates and in the presence of large quantities of quartzite pebbles enclosed in the conglomerates. This peculiarity depends on the proximity of the quartzite rocks of the Cuddapah series, which attain their southernmost point in the Naggery mountains, and even more perhaps on the extensive destruction of the much younger conglomerates of the jurassic series which were mainly composed of pebbles and boulders of such quartzite and were of great thickness. The laterites of South Arcot, Trichinopoly, and Tanjore, on the contrary, do not, so far as known, contain any quartzite whatsoever, but only fragments of gneissic rocks, and these but very rarely. The nearer the laterite of the Madras area approaches to the Alicoor and Sattavedu hills, which are entirely composed of the coarse jurassic conglomerate above spoken of, the larger do the quartzite and other pebbles it encloses become. In some of the laterite sections indeed near those hills the conglomerate is so coarse that few of the enclosed pebbles are less in size than a man's head, and many very much larger; some, indeed, though perfectly smooth and well rounded, of such size as to deserve the name of boulders.

In such conglomerates the matrix of ferruginous clay iron stone is almost masked by the included masses.

Near the sea, however, as at the Red Hills, a few miles north-west of Madras, the included quartzite pebbles are small and not numerous, and the conglomeratic character not everywhere visible. Where such is the case, the peculiar characteristics of typical laterite, namely, its ferruginous character, its permeation by tubular and vesicular cavities filled with pale colored sandy clay, and lastly, its hardening and becoming coated with a glaze when exposed to atmospheric influences, are seen to perfection.

The laterite gravels frequently contain pebbles of quartzite and gneiss mixed with the pisiform ferruginous pellets in varying proportion according to their proximity or distance from the older quartzite yielding rocks. The sands associated with the lateritic conglomerates and gravels show considerable variety in texture and color, the latter depending on the percentage of iron. They not unfrequently contain a large quantity of clay, and are then apt to cake and harden, but without the excessive fissuring noticeable in purer clays. These sandy beds are frequently found overlying the highly ferruginous beds and form to a great extent the soil of the laterite areas.

The Conjeveram gravels.—In the south-western part of the Madras area the high grounds north, north-east and north-west of Conjeveram are covered by a peculiar quartzite gravel formation occupying the same relative position as the true laterite further to the east and north, but distinguishable from it by the absence of ferruginous matter, and consequently by its pale color. This change in mineral character (supposing the Conjeveram gravels to belong to the laterite period) takes place a little westward of a line drawn from Wallajahbad due north to the alluvium of the Cortelliar valley, but unfortunately no section occurs showing the two formations in juxta-position.

Both have so far proved unfossiliferous as far as true organic remains are concerned, but both appear to contain implements of human manufacture in the shape of axes and spear-heads made of *chipped* quartzite pebbles and of the same types as those occurring in the gravels of Western Europe. I have given the name of the famous old town of Conjeveram to this non-ferruginous gravel deposit, from its occurring, so far as I know, only within the Conjeveram taluq.

Cuddalore Sandstones.

Underlying the lateritic formations in the northern part of the Madras district is a gritty sandstone of white or drab color sometimes slightly mottled with rusty spots. This sandstone, which is well exposed only in the cliffs on the south side of the Cortelliar river, six miles north-west by north of the Red Hills, bears a strong resemblance lithologically to some parts of the Cuddalore sandstones as seen near Cuddalore, and like them appears completely unfossiliferous. In the Cortelliar cliffs the following section is exposed :—

Lateritic conglomerate	3 to 4 feet.
Mottled gritty sandstone	6 „
Quartzose grit of buffy white and brown colors, becoming whiter and coarser grained downwards, very friable; beds divided by thin partings of Kunkur	30 to 40 „

The base of the section is unfortunately entirely obscured by fallen masses, or by the water which here remains in a deep pool at the foot of the cliffs.

It is not known what underlies these beds, so they can only be provisionally regarded as representatives of the Cuddalore sandstones. The gritty sandstones west of Poonamallee which Mr. H. F. Blanford was disposed to refer to the same supra-cretaceous position have yielded a few fossils of unmistakeably Rajmahal (jurassic) character.

No representatives of the cretaceous group being as yet known to occur within the limited Madras area, I pass on to review the different members of the

Rajmahal or Jurassic Rocks.

Although occupying superficially a lesser area than the lateritic rocks, the Rajmahal beds are of infinitely greater geological importance and deserve considerable attention.

Like the lateritic rocks, the Rajmahal beds are scattered about over the country in a number of detached areas and patches divided from each other by alluvial valleys or by bands of overlying lateritic strata that have escaped denudation. From this broken up condition of the formation added to the absence of really good sections it is difficult and in some cases almost impossible satisfactorily to correlate the different formations occurring in several patches.

For convenience sake it will be better to consider the several distinct patches in four groups, ignoring as much as possible the intervening covering formations of younger date. It is only in the three northern of these four areas that the base of the Rajmahal beds is seen, resting on the gneissic rocks along the foot of the western flanks of the Sattavedu and Alicoor hills and of the low plateau east of the Arconum railway junction.

In the Sripermatoor area the base of the series is nowhere seen owing to the great thickness of the surface deposits. Owing partly to the peculiar shape of the ground, but still more to the general softness of the rocks and to the consequent enormous accumulations of debris covering the surface, no section exists showing the true relations of more than small portions of the Rajmahal series, which renders any stratigraphical sub-division of the entire series very difficult and uncertain. A provisional sub-division into two groups has, however, been proposed, based mainly on lithological differences.

To one group consisting of coarse well consolidated conglomerates and sandstones the name of Sattavedu group has been given, from the fact of these beds having been first studied—by my colleague, Mr. King—in the Sattavedu hills.

The other group, consisting of shales, clays, and gritty sandstones and unconsolidated conglomerates, we have called the Sripermatoor group from its most important members occurring under and around the town of Sripermatoor.

The Sattavedu Group.—In the Sattavedu area the entire series of rocks met with consists of alternate bands of conglomerates and sandstones many hundred feet thick. These beds extend southward into the Alicoor hills area (under the valley of the Narna-

veram river) and form the eastern and loftier half of the hill group. The entire eastern base of both the hill groups is covered up by lateritic conglomerates and sand, by which any extension to the east of this series is completely masked.

The chief petrological character of the members of this series is the prodigious coarseness of the conglomerates which are made up of large well-rounded smooth pebbles of quartzite with a small number of similarly waterworn masses of granitoid gneiss firmly cemented together by a varying cement which is sometimes argillo-ferruginous, ferrugino-arenaceous, or siliciocalcareous. In some of the sandstone beds in the Sattavedu hills Mr. King discovered the few plant remains, amongst which was part of a recognizable *Dictyopteris* frond, proving the true Rajmahal character of the beds which contained it. In the southern extension of the same beds in the Alicoor hills no fossils were found. The sandstones are mostly rather gritty in texture and only occasionally sufficiently compact to be useful as building stones.

Sripermatoor Group.—Apparently underlying these Sattavedu beds in perfect conformity are certain conglomerates, gritty clays and shales which form the western and southern parts of the Alicoor hills, and which differ from the beds of the Sattavedu series in being soft and quite uncompacted and of white or grey instead of brown and reddish colors. Even the coarsest conglomerate beds at and near the base of the series are soft, the pebbles and boulders of quartzite and gneiss, instead of being bound together by some firm cementing material, merely lie imbedded in a very friable, more or less clayey, grit consisting of quartzose debris derived from the gneissic rocks. Flanks of the hills consisting of these unconsolidated rocks are deeply covered by debris which is cut through by only a few rain-gullies of recent origin, and it is these only which afford sections of the undisturbed rocks. Many of the gullies, however, do not even cut through the thick coating of debris and rain wash. No section was found showing these unconsolidated beds in contact with the consolidated Sattavedu beds where they approach each other in the centre of the Alicoor hill group, but as far as the rounded outlines of the hills at that point serve to guide the eye there is an undoubted dip of the softer beds under the hard conglomerates of the Sattavedu series. No sign of any fault between the two series could be traced, but a fault might well exist and yet be perfectly masked by talus and debris. The nearest visible point of approach of the two series is a short narrow east and west ridge abutting at right angles against the hard basement-conglomerate bed of the Sattavedu series, which bed here forms a prominent north and south ridge, succeeded to the eastward by several other ridges, corresponding to as many great conglomerate beds. The valleys running down north and south from the cross ridge abovementioned are the two principal valleys in the central mass of the hill group, and the depth to which they are excavated is due to the greater softness of the underlying beds as compared with the overlying series. The southern part of the Alicoor hills, called by the natives Naikenpolliam hills, is apparently composed only of the unconsolidated beds which have trended in the direction of their strike from north and south to west-north-west and east-south-east.

The basement bed at the south-west of the Alicoor area near the village of Naikenpolliam contains included masses of conglomeratic quartzite of such tremendous size—800 to 1,000 cubic feet in bulk—that they suggest the idea of their being the relics of the basement bed of the Cuddapah rocks, which are so splendidly represented about eight miles to the north-west in the tremendous cliffs of the Naggery ridge, parts of which have a vertical face of 1,000 feet high.

Glacial agency being inadmissible in so southernly a latitude, except on exceedingly strong evidence, the only probable explanation remaining is the one above suggested, which derives great probability from the fact that, on a far smaller scale indeed, similar masses of gneiss are included in situ in the basement bed of the Rajmahal plant beds at Ootatoor and elsewhere in the Trichinopoly district. These great quartzite masses, it is true, are not seen to be resting on the gneiss surface, but the latter can only be a few feet further down the slope. The inclusion of gneiss blocks in the basement bed of the

Rajmahal series is to be seen only a few miles to the south in the banks of the Naggery river at Chittapuram. Numerous plant remains of unquestionable Rajmahal species were found in the principal section at the south-west end of the Alicoor hills. Amongst these plant remains were parts of *Tæniopteris*, *Dictyopteris*, *Palæozamia*, and *Pterophyllum*, and *Poacites* like stalks.

Unfortunately from the friable nature of the clay bed in which they occur the majority appear to have become unrecognizable in drying, though when freshly extracted from the matrix even the most delicate venations and nervures were plainly visible.

On the south side of the Naikenpolliam ridge the lower members only of the series appear to be represented; they consist of unconsolidated conglomerates of various degrees of coarseness, gritty sandstones and micaceous sandy shales, exposed in a few streams and a great many well sections.

The only section which yielded fossils was one on the north bank of the Naggery river opposite to Chittapuram, where two beds of rather friable sandstone were found to contain plant remains, amongst which fragments of *Tæniopteris* and *Dictyopteris* were identifiable.

On the opposite side of the river in the Pyanoor area the same beds reappear, and are there seen to be very low down in the series, in fact only a few feet above the basement bed, which here includes, or rather is deposited around and among, sundry large masses of syenitoid and gneissic rock. These sandstones which micaceous shales and sundry conglomerate beds of the usual unconsolidated type extend hence throughout the Pyanoor area, as proved by the numerous well sections, which everywhere pierce the superincumbent lateritic conglomerate.

The connection between the beds occurring in the Pyanoor area and those lying within the Sripermatoor area, 12 miles to the south-east, is not clear owing to the difference in petrological characters and to the insufficient evidence afforded by the organic remains. As far as the relative topographical position of the two areas affords any clue it is in favor of the beds of the Sripermatoor area, being simply an extension of those in the Pyanoor area, the difference in mineral character of the respective beds being probably due to the more littoral character of the Pyanoor beds as compared to the Sripermatoor beds, which though not to be considered as deep-sea deposits, yet appear to have been formed at considerable distance from the land of the period. This view is favored by the lithological character of a small series of Rajmahal beds exposed in a section lying about half way between the Pyanoor and Sripermatoor areas.

The most important member of the series in the Sripermatoor area is a white shale, the plant bed *par eminence*, resting on whitish friable gritty sandstone, which is in all probability the basement bed over a great part of the area. In the southern part of the area there is another series of grey clays, reddish sandstones, and buff sandy shales, whose position with reference to the plant-shale could not be ascertained in the absence of any section showing the two series.

The area occupied by the plant-shales is, roughly speaking, a rectangular basin about eight miles long from north to south by four from east to west, formed by the junction of several shallow valleys sloping very gently eastward. Several low hills rise out of the basin and are capped with laterite. The town of Sripermatoor stands in the north-west corner of the basin, which is surrounded by rising ground, the edge of which is here and there slightly scarped. To the south-east, however, a mere roll of the ground occurs much obscured by surface soil, and beyond this grey clays appear. The plant-shales are apparently continuous all over the basin-like area, and appear to form only one bed which rolls about very slightly at low angles, or is horizontal. The shale is white, pale-grey, or buffy-drab in color, within one or two places a little reddish or purplish mottling. The plant remains occur scattered through the mass in a fragmentary condition, as if they had been torn off by stormy winds and then drifted out to sea. In many places they are mixed up with remains of marine animals, *e. g.*, at Amarambode and Valerie.

The richest collections of fossils were made in the north-east corner of the basin where the two sections above named yielded specimens of nearly every species in the Rajmahal beds of the Madras area. In the western part of the basin animal remains were rarely found, indeed plants were everywhere more frequent than animal remains. Of the plants several species have been recognized as identical with species from the Rajmahal beds of Bengal and Cutch. These are *Palæzamia Cutchensis* and *acutifolium* and a *Dictyopteris*. The following genera of plants appear also to be represented among the specimens collected by myself: *Taxodites (?)*, *Pterophyllum*, *Tæniopteris*, *Stangerites*, *Pecopteris*, *Lycopodium (?)*, *Poacites* and parts of exogenous stems perfectly silicified.

The animal remains which I discovered and collected included a considerable number of bivalve shells which, according to Dr. Stoliczka, belong to the genera "*Leda*, *Yoldia*, *Tellina*, *Pesammobia*, *Lima*, *Pecten*, &c., all forms with a remarkably thin shell, and the allies of which are usually found living on sandy ground in from eight to ten fathoms of water. Several exhibit a resemblance to species from the cretaceous rocks of Trichinopoly, but *none* appear to be specifically identical."*

Besides the above were several small *Ammonites* referred by Dr. Stoliczka to the "*Dentati*" group (but unfortunately not sufficiently well preserved for specific identification); one a singular conical chambered shell, (? a phragmocone) of apparently cephalopodous origin and some fish scales.

Reference has already been made to the different lithological character of the rocks occurring in the southern part of the Sripermatoor area and to the absence of sections by which to determine the relationship of the two sets of beds. The series of beds here met with consists of white, grey-buff and black sandy clays, and brown, buff, reddish-purple and white gritty sandstones. One of the pale-buff sandy clays contains remains of *Palæozamia* and *Stangerites*. None of the sections show the base of the series. From its topographical position and petrological character I am inclined to think that this series underlies the great "plant-shale" bed.

Of very similar character and probably occupying the same relations to the "plant-shales" is a series of gritty sandstones and shales exposed in a fine section made by an artificial channel running into the great Chumbrumbaucum tank on its north side. As this section lies two miles outside of the Sripermatoor area and the intervening space is obscured by the laterite, the position of the series here seen relatively to the "plant-shales" can only be guessed at. The Rajmahal character of these beds is proved by the finding of a fragment of a *Dictyopteris* in one of the lower beds of shaley sandstone.

To the south-west of the Sripermatoor area the Rajmahal series appears to extend to some four miles beyond Conjeveram, for shaley and sandy beds of precisely similar character underlying the Conjeveram gravels are to be seen in several well sections. The most westerly point at which unquestionably Rajmahal plant remains were found was one mile to the south-west of Rajah's Choultry.

In conclusion I may point out that these Rajmahal beds of the Madras area contrast in several respects with those of Bengal and Cutch. The Madras Jurassic, or Rajmahal beds contain no carbonaceous matter, which in their equivalents in other parts of India occurs so largely as to form coal seams. Nothing but silicified wood has been found in the Madras beds, and unlike the Bengal beds, in the Rajmahal hills, with their great intercalated trap flows and the Cutch beds, which are overlaid by trap flows of tertiary age, the Madras series is nowhere penetrated by, or overlaid by, igneous rocks of any kind, nor in the least degree metamorphosed. Another contrast, but of less importance, is, that unlike the Cutch beds, which are often of gay and bright colors, the Madras beds are remarkable for the dullness and sobriety of their coloring, a remark which applies also to their representatives in the Trichinopoly and Nellore districts.

* See 'General results from an examination of the Gastropodous fauna of the South Indian Cretaceous deposits, by Ferd. Stoliczka, Ph. D., F. G. S., Palæontologist, Geological Survey of India, page 59, in Vol. I of Records, Geological Survey of India.'

THE SUBMETAMORPHIC AND METAMORPHIC ROCKS.

These demand hardly any notice in this place. The younger or sub-metamorphic series— the Kuddapah group— does not come within the area treated of, except in one, and that possibly a doubtful case (see page 11). The metamorphic rock series—the gneiss of Southern India— also presents little of interest locally; near the coast it consists of alternating bands of quartzo-felspathic and hornblendic beds which run to some extent parallel with the coast line. Further inland to the westward of the laterite and Rajmahal areas, the gneiss is more highly crystalline and largely granitoid or syenitoid in structure, and is traversed by a few trap dykes intruded prior to the deposition of even the Kuddapah rocks.

APPENDIX C.

Report on the Schools of the Free Church of Scotland in the Chingleput District, by Rev. W. Stevenson.

In the Chingleput district there are in connection with the Free Church of Scotland Mission nine schools in all, six for boys, at Conjeveram, Chingleput, Trivellore, Wallajahbad, Rajampettah and Iyempettah; and three for girls at the first three stations just mentioned.

Conjeveram.

The oldest of the number is that at Conjeveram, which was started on the 29th May 1839, by the Rev. John Anderson, so well-known as the founder of the Scottish Mission in Madras. It opened with 7 boys in the stables adjoining the Cutchery. A warm interest was manifested in the enterprise by Mr. Arthur Freese, the Collector, Mr. Alexander MacLean, a former Collector and then a Member of the Revenue Board, and Sir Walter Elliot afterwards Member of Council, who all supported Mr. Anderson and seconded his efforts. In those days a Christian school could not be established in such a place without much opposition. The caste struggles in Madras, the decision of the Bombay High Court regarding the Parsee converts, the prejudices of the Brahmins against Christian instruction, which was made most prominent, and their objection to the Sudras sharing equally with them in educational privileges, awakened the bitter hostility of that most influential and in Conjeveram greatly preponderating caste. But all gradually gave way before the steady energy and manifest resolution of Mr. Anderson to do good. Those who first showed themselves ready to take advantage of the educational opportunities presented to them were the Government officials—the Tahsildar, the head of the Treasury and the like. But soon all classes began to attend. The Brahmins, whose prejudices are never allowed long to interfere with their manifest interest, were not far behind their neighbours, and ere long contributed the majority of the pupils, which they have ever since continued to do. In course of time school buildings, a preaching hall, and dwelling house for the native agents were erected, in a compound acquired beside the Cutchery. The school was continued, notwithstanding some severe struggles caused by prejudice and bigotry in the earlier stages of its history, to make steady progress, until now it has on the roll 135 pupils, divided into 6 classes, of which the highest prepares pupils for the Matriculation examination of the Madras University. On the last occasion 9 passed. A large number of boys educated here are now employed in the Public Works Department and in different Cutcheries; some have become Tahsildars, and one has risen to be a very efficient Deputy Collector. As a Christian school it has been and is still the only means of diffusing the knowledge of Christianity in that city of heathen pagodas.

In 1845 a girls' school was set agoing in connection with the boys', and this has been kept up ever since, but its progress has been very slow. Considering the character of the place and of the people this is not to be wondered at. Female education has inveterate prejudice and superstition to contend against, and no manifest self-interest in its favour. But persevering effort gradually succeeds. The Mission Committee have lately removed the school from the Mission premises into the heart of the town, and put at the head of it a certificated schoolmistress, which measures will, it is hoped, induce fresh progress. There are now 50 pupils on the roll, distributed into four classes. The highest can read fluently the Tamil gospels, know the simple rules of Arithmetic and can sew neatly. A number of them belong to respectable castes and well-to-do families.

Chingleput.

The foundation and prosperity of the Conjeveram school soon awakened a strong desire in the Government officials at Chingleput to have similar means of education for their children. This was responded to in 1840 by Mr. W. A. Morehead, afterwards Member of Council and twice Acting Governor of Madras, who opened an English school, and after a year's trial handed it over to Mr. Anderson to be carried on, on the same principles as that at Conjeveram. The Judges who have succeeded Mr. Morehead have followed his example in taking an interest in the school and giving it their support. The name of the Principal Sudr-Ameen Thandaraya Moodelliar deserves also to be remembered for the intelligent interest he manifested in it, and because, when a girls' school was opened, he was the first to send his daughters. For twenty years of its existence the school met in the village in a house first rented and then owned by the Mission, until it was transferred to the present neat and commodious premises in the open near the Fort. They consist of a central hall and two wings; the hall bearing the name of the Morehead Memorial Hall and erected through the liberality of the friends of that generous founder and patron of the school. Of the wings, the right is a dwelling house for the Missionary and the left for school purposes.

This school has also had its ups and downs, but on the whole its course has been steadily progressive. It has six classes, containing about 180 pupils; and the highest class has for some years past sent up successful candidates for the Matriculation Examination of the University. It fully supplies the educational wants of the village, and many of its pupils are now usefully employed throughout the district. It also, like the other Branch Schools, sends up some of its best pupils to the Central Institution of the Mission, to receive the benefits of a College education.

The girls' school here was opened in 1845 and has made gradual though slow progress. Its advance, however, has been greater latterly, especially since the appointment of a certificated schoolmistress as its head. It has a roll of 80 pupils, drawn from all castes and classes. The highest of its 5 classes reads at stages beyond the highest at Conjeveram.

Wallajahbad, Rajampett, and Muthialpett.

These three schools lie between Conjeveram and Chingleput. The first is an Anglo-vernacular school and the other two purely vernacular. Major H. Brett, who was long a resident at Wallajahbad when it was a cantonment, presented to the Mission the bungalow and out-houses for school purposes. This was only one instance of his generous promotion of native education, for he maintained several schools himself, which were given up when he left the station. The Mission began its work here in 1856. The village being but small and poor, the school has never risen to a high standard, but it has met the wants of the place. In 1866, owing to the want of a suitable agent it had to be given up, but was resumed in 1870, since which time it has gone on with a fair degree of vigour. The vernacular schools at Rajampett and Muthialpett were begun in 1867 and 1868 respectively by the Rev. P. Rajahgopaul, one of the first converts and a worthy pupil of Mr. Anderson.

Trivellore.

Of the larger Branch Schools of the Free Church Mission this was the last to be established, having been begun in 1858. The opening of the Railway increased the importance of the place, and it completes the circle of stations, as was intended, both for preaching and educational purposes. The school has made very steady progress especially during the last few years, so that Government has resolved to close the taluq school in the village at the close of the present year. There are pupils on the roll, and the highest of its six classes prepares for the Matriculation Examination of the University, to which it has for some years sent up successful pupils.

The girls' school in connection with it has also prospered. For some years it was the best of our girls' schools out of Madras, and though that at Chingleput, owing to certain advantages has now come up with it, it still does well. There are at present 75 pupils on the roll, of whom a considerable number are Brahminees.

I append in a tabular form the chief statistics of the schools :—

Name of School.	When founded.	No. of Pupils.	No. of Teachers.	Rates of Fees.	Financial Statement for 1874.											
					Fees.			Government Grants.			Contributions.			Total.		
Boys—					RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Conjeveram.	1839	133	8	Rs. 1¼ to 4 as.	1,043	9	0	1,169	0	0	747	5	0	2,959	14	0
Chingleput..	1840	109	9	Rs. 1¾ to 6 as.	1,210	2	0	915	0	0	1,327	13	2	3,452	15	2
Trivellore ..	1858	120	8	Rs. 2 to 4 as	1,002	8	0	962	12	0	832	13	7	2,798	1	7
Wallajahbad	1856	97	6	4 as. & 2 as.	201	6	0	300	0	0	819	6	5	1,320	12	5
Rajampett...	1867	41	3	4 as & 2 as.	54	14	0	84	0	0	135	2	1	274	0	1
Muthialpett.	1868	66	2	4 as. & 2 as	109	4	0	60	0	0	80	12	9	250	0	9
Girls—																
Conjeveram.	1845	50	3	Free.	..	..	..	66	0	0	431	0	0	497	0	0
Chingleput..	1845	77	5	1 a. & 6 pie.	25	3	6	538	0	0	590	15	10	1,154	3	4
Trivellore ..	1858	75	4	Free.	..	..	..	179	0	0	409	4	0	588	4	0

APPENDIX D.

No. 324.

PROCEEDINGS OF THE BOARD OF REVENUE, dated 12th February 1875.

Read the following letter from R. W. BARLOW, Esq., Collector of the Chingleput District, to J. GROSE, Esq., Secretary to the Board of Revenue, dated Sydapet, 11th November 1874, No. 630 :—

ADVERTING to G. O., Revenue Department, No. 801, dated 27th of June last, and as promised in my No. 593, dated 16th December 1873, I have the honor to report on the evils arising from the Mirassi tenures existing in this district, the heavy coercive process resulting therefrom, and the measures I propose as the remedy.

2. MIRASSI PRIVILEGES.—I need not, for the purpose of this report, consider whether former Collectors were incorrect in assigning the privileges they did to the Mirassidars of Chingleput. Such privileges have been too long recognized to be now called in question; nor is it necessary to enter upon the numerous classes into which non-Mirassidars are divided, such as Sukavasies, Ulkudies, Purakadies, etc. I shall designate all such as Poyakaries.

3. CAUSES OF EXISTING EVILS.—The chief causes that have led to the present unsatisfactory condition of affairs have arisen within the last twenty years, and their operation has been gradual. These were briefly—

(1.) The abolition of the Dittum system, a course sanctioned in 1855 but only fully carried out in 1859.

(2.) Durkhast rules of 1863, which formally authorized the issue of separate puttas to Poyakaries without providing for payment of Mirassi swatantrams.

(3.) The introduction of more stringent Remission rules.

(4.) The continuance of Samudayam puttas—after the abolition of the Dittum and the introduction of Durkhast rules—without entering the names of the Poyakary holders.

I shall now proceed to show how existing evils have sprung from these causes.

4. DITTUM SYSTEM AND ABOLITION.—Prior to 1855, under the Dittum system, each Mirassidar had been accustomed to cultivate as much or as little as he pleased of the assessed lands of his village, and so much only was entered in his putta. The Mirassidars were also in the habit of assigning to Poyakaries such portions of the remaining culturable and as suited them. These fields were entered in one common (Samudayam) putta, which was made out in the names of the chief Mirassidars; no charge being made by Government for the remaining waste, however great, and though resulting from the negligence of the Mirassidars. This state of things, though doubtless satisfactory to the Mirassidars, was prejudicial to the interests of Government, as a large portion of the assessed land remained annually unutilized, and the Dittum system was therefore abolished.* The Mirassidars were then called upon to declare how much of their pungu (share) lands they desired to have entered in their respective puttas, and they were informed that they would be responsible for the same from year to year unless before the 15th of August of any fasli they resigned the whole or a portion, and that assessment would be charged whether the land were cultivated or not unless remitted by the Collector; while a set of remission rules of more stringent character, introduced in 1859, were yearly more rigidly enforced.

* Extract Minutes of Consultation, 11th March 1856, No. 285.

5. INTRODUCTION AND RESULTS OF DURKHAST RULES.—The Mirassidars resented these new orders, but things might have gone on smoothly had not the Durkhast rules been introduced. By these rules the Mirassidars found their village lands were liable to be alienated on putta to Poyakaries, if, when durkhasts were made by the latter, the Mirassidars failed to come forward and take up the land applied for, no matter how great its extent nor at what inconvenience to themselves. This putta too, it should be remembered, when once granted is never cancelled under our Revenue system unless through default of the holder, so the alienation of the land from the Mirassidar would be virtually permanent. The Mirassidars, when called upon to declare how much pungu land they desired to have entered in their puttas, had, in the first instance, taken up more than they could well cultivate, and every year they added to this burden rather than see lands, to which they clung with not unnatural tenacity, pass away from them for ever; the result being their gradual impoverishment, and their lands eventually coming to the hammer.

6. SWATANTRAMS.—There is another cause too, apart from actual loss of occupation, which has made the Mirassidars reluctant that their lands should pass under the Durkhast rules to Poyakaries. Certain fees called "Swatantrams" had always been paid by Poyakaries whenever they cultivated either the Samudayam land or the putta land of

the Mirassidars ; but when Poyakaries began to obtain puttas in their own names they ceased to pay these swatantrams regularly, and frequently declined to do so at all, causing the Mirassidars considerable trouble and expense if they had recourse to the Courts to enforce payment. The question of these swatantrams is one of the chief existing causes of the bitterness between Mirassidars and Poyakaries. Prior to 1856 individual puttas had been occasionally given to Poyakaries against the wishes or without the consent of the Mirassidars, but such cases were only exceptional, and did not occur often enough to affect the general relations between the parties.

7. Influence of Mirassidars.—The Mirassidars, thus driven to straits, have had recourse of every kind of stratagem to keep out Poyakaries without taking up the land themselves, and being usually the influential inhabitants of each village, with friends at taluq head-quarters, they have been to a great extent successful, and managed to keep large areas waste which might profitably have been cultivated by Poyakaries, thereby giving rise to increased ill-feeling.

8. Tactics of Mirassidars.—To describe the numerous devices practised by the Mirassidars in order to prevent puttas being granted to Poyakaries would fill a volume; land applied for by a Poyakary is taken up by a Mirassidar, whose only intention is to abandon it again as soon as possible; if again durkhasted for another Mirassidar pursues the same course, often without even paying the assessment. When the land is attached for arrears due the Mirassidars contrive, holding as they do all the village offices, that there shall be a collusive sale at which nobody bids, and the land has to be bought in by Government at a nominal price; it is then re-applied for by a Mirassidar, when, according to district practice,* it is sold by auction and bought in for a trifle by probably the nearest relative of the last holder, to whom it soon passes by private arrangement, and no one is the worst except the Poyakary who is kept out and Government that has lost a year's revenue.

* Board's Standing Circular Order, No. 269.

9. Samudayam Puttas.—To turn now to Samudayam puttas, which the Mirassidars and Poyakaries have lately made their battle-ground. About 30 per cent. of the assessed land in each village is held on these puttas, the occupiers being numerous and chiefly Poyakaries, while, as explained in paragraph 4, the putta is entered in the name of the chief Mirassidars. Much of the land in these puttas has been held by the Poyakary occupiers or their ancestors ever since the land was first reclaimed by them from jungle, and as long as they paid assessment and swatantrams they were never ousted, and such occupation has been frequently recognized, as against the Mirassidars, by the Civil Courts; when ill-feeling arose it is not difficult to see what an engine of annoyance each party had ready at hand in these Samudayam puttas. In the event of arrears accruing according to Act II of 1864 either the personal property of the Puttadar or the land itself is responsible, and the Revenue authorities have no account to show whether the Mirassidars who hold the putta, or the Poyakaries who cultivate, are in fault. The subordinate Revenue officials who conduct the distraint are not legally bound to hold any inquiry on this point; but should they do so they have little to go upon beyond the interested statements of *unpaid* Monigars who are usually Mirassidars, and the distraining officers themselves have too often a personal bias to one side or the other. The result is that the Mirassidars, after receiving from the Poyakaries all charges on the Samudayam land, often withhold the State assessment in the hope of getting the individual holdings of some of the more obnoxious Poyakaries attached for arrears; if this be done these Poyakaries can only free their little holdings by paying up the total arrear outstanding against the Samudayam putta, a course often quite out of their power; so that Section 37 of the Arrears Recovery Act becomes virtually inoperative owing to the large acreage and numerous holdings included in a Sumudayam putta. The Mirassidars too, apart from any personal ill-feeling, have a strong motive to endeavour to oust the Poyakaries and obtain possession of the Samudayam fields; for the value of land is rising year by year, while the Poyakaries, who originally reclaimed these lands, continue to pay only the former swatantrams.

The Poyakaries, on the other hand, are not backward in annoying the Mirassidars, and not unfrequently band together and withhold both the assessment and swatantrams due on the land in the hope that the personal property of some unpopular Mirassidars may be attached, while they are left in undisturbed enjoyment of their holding; and to attain this end they often intrigue with the Sub-Revenue officials, and if successful the Mirassidars' only remedy is a rent-suit, or an expensive civil action. In some villages where these disputes have run high false complaints of trespass, theft, robbery, and even arson are of frequent occurrence, and the unsatisfactory relations between Mirassidars and Poyakaries have been brought to my notice both by the Magistracy and Superintendent of Police.

10. REMEDIES PROPOSED.—I have thus, I think, sufficiently explained, as directed, the causes that have rendered difficult the punctual realization of the revenue of the Chingleput District, and which have led to the numerous coercive processes commented on by Government. The remedies I suggest are briefly—

(1.) Some assurance to the Mirassidars that their swatantrams will be recognized when their village lands are made over on durkhast to Poyakaries.

(2.) The grant by the Revenue authorities of sub-receipts to each Sumudayam occupier for the assessment due on his individual holding.

11. RECOGNITION OF SWATANTRAMS.—In 1868 Mr. Fane, a late Collector, advocated* the first of these proposals, suggesting that on any Poyakaries obtaining a putta a clause should be added that the Poyakary bound himself to pay the Mirassidars their swatantrams. This proposal was negatived by the Board on the ground that the Revenue authorities had no legal power to enforce such payments, and that the Government had no interest in the matter. At the time, however, of passing this order all the circumstances necessitating this recommendation were not before the Board, nor had the evils which now have to be checked then developed themselves. It seems to me, when the preferential rights of the Mirassidars had once been recognized if it were deemed necessary for the realization of the public revenue, that the authorities should make arrangements for the cultivation of the land by outsiders; some provision should have been made, either that the puttas should run for a limited period or the Mirassidars' privileges should have been guarded in some way. I must repeat here that at present any Mirassidar who has a large extent of immemorial waste in his village is liable to see the whole handed over on application to some wealthy Poyakary (say a Madras merchant) unless he consents to beggar himself by taking it up at once. It is true that the Civil Courts are open to enforce swatantrams, but as a matter of fact these are not paid by Poyakary putta-holders, and hence the discontent of the Mirassidars.

* *Vide* Board's proceedings, No. 2,710, dated 22nd April 1869.

The collection of the swatantrams by the Revenue authorities from the Poyakary putta-holders would necessitate fresh legislation, and the course might be objected to for obvious reasons; but an agreement should, at all events, be taken from each Poyakary prior to the issue of new puttas, in which the amount and nature of the swatantrams, and his liability to pay them are clearly set forth. The extent and nature of these fees are ascertainable from the swatantra dittum of each village and other records in the Collector's office, and the existence of such an agreement would give the Mirassidar a clear title and facilitate the institution of suits; with such a document existing, it would rarely happen that the Civil Courts would be resorted to; and if the Revenue authorities were authorized to *receive* these swatantrams with the land assessment, payment would usually follow as a matter of course.

12. OBJECTION TO RECOGNITION MET.—An objection might be raised that, in following this course, Government would be recognizing the rights of Mirassidars to immemorial waste, and difficulties might hereafter arise in the form of claims to compensation when land is required for public purposes. The answer is simple however. Government and

the Mirassidars are both entitled to dues from the land *if cultivated*, and when exceptional measures for cultivation are taken to ensure the assessment, exceptional provision should be made for private rights.

13. Sub-receipts to Samudayam occupiers.—My second suggestion regarding Samudayam puttas can be easily carried out departmentally. It would merely necessitate the insertion of a new column in the Adungal (cultivation) account (No. 4, Village Manual) showing the names of the individual Poyakaries who cultivate each field, and on payment by any Poyakary of the proportionate assessment due on his holding such land would not be attached by the Revenue authorities; the payment being carried to the credit of the Revenue demands against the Samudayam putta. I should add here that, prior to 1866, the names of the Poyakary cultivators of Samudayam lands were often entered in the puttas and chittas, but the practice was then discontinued, under what authority is not clear, except that Board's Proceedings, No. 130, dated 8th January 1866, seem to have been misunderstood.

14. Results.—The effect of these measures would be most beneficial, both as regards lessening the extent of coercive process and removing the existing ill-feeling between Mirassidars and Poyakaries. The Mirassidar, assured of his swatantram, would cheerfully acquiesce in the allotment to Poyakaries of large tracts now waste, and would relinquish part of his already over-grown holding under the burden of which he is gradually becoming impoverished; he would further find himself freed from all anxiety regarding the seizure of his personal property for Samudayam arrears, for which he is no way to blame. The Poyakary, on the other hand, would find land which he covets for cultivation available without factious opposition, and would no longer be liable to see fields reclaimed from jungle by his forefathers, pass from him at revenue sales because of his inability to pay the Samudayam arrears; while both Mirassidars and Poyakaries would be gainers by the better feeling prevailing in their villages.

The Board resolve to refer this letter to the Director of Revenue Settlement, and request him to state his views on the subject.

(A true Copy and Extract.)

(Signed) H. E. STOKES,
Acting Secretary.

No. 331.

Proceedings of the Board of Revenue, dated 13th February 1875.

Read again Board's Proceedings, dated 12th February 1875, No. 324.

Read also the following letter from R. K. PUCKLE, Esq., Acting Third Member of the Board of Revenue, in charge of the Settlement Department, to J. GROSE, Esq., Secretary to the Board of Revenue, dated Madras, 22nd January 1875, No. 125-5:—

As requested in Board's Proceedings No. 324, dated 12th February 1875, I have the honor to report on the proposals of the Collector of Chingleput—(I), to recognize the subtenants of the Samudayam or common lands of his district, by entering their names in the public accounts and granting them separate receipts for such payments of revenue as they may make direct to Government officers; and (II), to register the swatantaram, or fee payable to the Mirassi body, on such waste lands as may be hereafter taken up on putta by individuals.

2. I was not long since in correspondence with the Collector of Chingleput regarding the division of these common lands during the settlement about to be introduced in his district, and I have since met the Collector, his Sheristadar and Deputy-Collector, and have thoroughly discussed the proposed treatment of these lands at the settlement. I have also gone into the question of the claims of Mirassidars with the Collector and his officers, and with the Mirassidars of the Chingleput and Sydapet Taluqs, and I am fully

convinced that no satisfactory settlement can be made if one of the most important questions affecting the welfare of the district is left in its present condition, a condition that must be regarded as most unsatisfactory.

3. A despatch of the Court of Directors authorizes the grant of puttas to applicants should the Mirassadars refuse to take up the waste lands applied for, and it is the use of this authority which has given rise to many of the evils complained of. The tactics of the Mirassidars to keep out applicants, and at the same time avoid paying for the land applied for, are set forth at length in the Collector's letter, and the misery of the present system, or rather want of system, and the loss sustained by Government and individuals, by the exclusion of land from cultivation, are undoubted.

Dated 17th December 1856.

4. The Government have sanctioned the introduction of the Revenue Settlement in Chingleput, and, as Director, I am anxious to make this settlement as perfect as experience gained will allow. I have divided the common lands, with the consent of the parties concerned, in some hundreds of villages elsewhere, and I see no difficulty in dividing the common lands of Chingleput also; if this is done, there will be no Samudayam tenants to consider, and one of the difficulties brought to notice in the Collector's letter will vanish, for there will, of course, be no greater necessity for recording the names of the tenantry of a puttadar who takes a share of the common land than for recording the names of the tenantry of an ordinary puttadar who has no common lands to receive; but even setting the necessity of the case aside, any attempt to register the names of sub-tenants in the Government accounts or to grant such sub-tenants separate receipts for payments made direct by them to Government officers should, I think, be withstood on principle, as the Government accounts will be thereby greatly encumbered, constant alterations will be needed, the Collector cannot reasonably be expected to know whether the right names are entered or not, and a profitable field for fraud and trickery will be afforded to the Curnams and others who have free access to the accounts, and can enter or strike out names at will, and so certainly occasion confusion, and perhaps greatly increase litigation. Such a registry as the Collector proposes, moreover, would undoubtedly strengthen such claims as the sub-tenants of puttadars may now or hereafter rightly or wrongly urge to be regarded as the permanent occupiers of the soil, and not merely tenants-at-will. The determination of this question is for the Courts alone, and even indirect intervention on the part of the Revenue officers should be carefully avoided, I think, the more especially as the policy of Government has always been to ignore a puttadar's sub-tenants entirely, and to look to the puttadar only and to the land he holds in his putta for the realization of the land revenue.

5. In the present instance, the Collector wishes to afford aid to a body of people whom he believes to suffer a hardship, but the form of aid contemplated might be wrongly interpreted and had better be left alone.

6. Again, the registry that the Collector proposes would entirely subvert the existing order of things, for the puttadars sub-let their lands on grain or money rentals; if on a grain rental, they receive, as a rule, three-fifths of the gross produce and pay the assessment themselves; if on a money rental, they receive the assessment from the tenant *plus* a small sum locally known as "tunduvaram." In either case, therefore, it would be an invasion of custom for the tenants to pay anything to Government direct, and such an invasion would be strongly opposed by the puttadars.

7. The Collector attributes much of the arrears of revenue and the multiplicity of coercive processes in his district to the neglect of individual members of the body of shareholders to make arrangements for the prompt payment of the assessment due on their common property, which is said to aggregate one-third of the cultivated area of the district, and to the indifference of the shareholders, as a body, to the demands issued, and even to the attachment and sale of fragmentary portions of the common property for arrears of revenue; but when the common property is divided, as it probably will be at settlement, individual puttadars will be directly interested in keeping their lands free of

attachment, and the strict enforcement of the up-keep of Account No. 3 of the village manual in every Taluq Cutcherry, and some modification of the present method of levying kists, which subjects are now under the consideration of the Board in connection with the proposed revision of village accounts, will probably secure Chingleput from showing greater arrears of revenue, or a longer list of coercive processes than any other district in the Presidency.

8. As to the Collector's proposal to register the swatantaram claimed by Mirassidars on the waste lands of their villages, I think that the disposal of the Mirassi question is very advisable as a preliminary to making a settlement, and a solution of the difficulty may possibly be easier than has been generally supposed. No solution can, of course, be arrived at without conceding the principal claim that the Mirassidars have always put forward, to receive swatantaram on waste lands granted on putta, and on the basis of such a concession, I have worked out a practical scheme that I believe will be beneficial alike to the Government, the Mirassidars and the non-Mirassi puttadars of the future. Briefly, I would recognize what now exists, and the existence of the claim urged, and the actual payment of swatantaram to Mirassidars in many particular instances are two well known to need argument here.

9. To make the settlement of a district, it is not sufficient to obtain sanction for a table of rates and then declare the settlement made, but local customs and peculiarities of tenure should be taken into consideration, and every item concerning the welfare of each village should be carefully gone into, and redress afforded where needed and practicable. For years past, I have been accustomed to consult the villagers and carry them with me at every step of the process, and if the same is to be done in the Chingleput District, there is no escape from a present decision as to whether the Mirassidars' claim is to be put down by the strong hand or not.

10. As a Settlement officer, I have invariably recognized what exists in the districts that I have had to deal with, and as the Mirassi claim, without doubt, does exists in the Chingleput District, I would counsel the Board to accept it, especially if it can be shown that no loss will result from so doing, that conflicting interests will be reconciled, and the condition of the district will be greatly ameliorated.

11. It is easy enough to register the swatantaram on immemorial waste, but it may be asked, how it is to be recorded on fields that may be hereafter resigned by the Mirassidars who now hold them, *i. e.*, how is the "rasinamah tarasi" to be treated ? In reply, I would explain that I propose to register swatantaram against all lands held by the Mirassi body of each village as well as against immemoral waste, so that, if a field now held by the Mirassi body is resigned hereafter, its swatantaram will be seen in the register, and there will no longer be a scramble and fight as to who shall take up such a field, or on what terms it shall be taken up; for the Mirassidars whom I have consulted expressly assert that they will not only not oppose immemorial waste being granted on putta to outsiders if assured of the receipt of swatantaram, but that they will gladly resign some lands that they are now holding and paying for merely to keep out Durkhastdars, and that such lands may be taken up by the Durkhastdars without opposition in future.

12. To this extent I would record the swatantaram, but I would not record it against any lands now held on putta by Payakarics or by Durkhast Mirassidars who must be considered as Payakaries, but I would treat such lands precisely alike as alienated from the Mirassi body, and not chargeable with any swatantaram. What has been done of late years by the grant of puttas is final, and the freedom of lands thus held from swatantaram should be as readily recognized as the claim to receive it from the lands held by the Mirassi body on shares, or in common, and from the immemorial waste.

13. The registry of swatantaram against the lands held by the Mirassi body on shares, or in common, would be but a nominal entry, for as long as the land remained in the occupation of the Mirassidars, it would be chargeable with taram assessment only, and the swatantaram would be remitted as a matter of account in the village; but should any

field thus held be resigned hereafter and taken up on Durkhast by any one other than the Mirassi body or the individual who has let it pass out of his share, it should be chargeable with the taram assessment *plus* the swatantaram exhibited in the settlement register, and no Durkhastdar should be allowed to take up land except on the distinct understanding that he pays the *total* charge on it as recorded in the settlement register without opposition or cavil.

14. While setting my settlement party to work in the Chingleput Taluq recently, I have gone into this matter in detail in three villages, and the petty nature of the concession required is so striking as compared with the results to be gained, that it seems strange that some such compromise was not attempted years ago. In one of these villages, it amounts to Rupees 43, in another to Rupees 18, and in another to Rupees 1¼, and the average swatantaram chargeable will amount to but Rupees 25 per village even if all the waste is cultivated, for the assessed waste of the Chingleput District is 375,000 acres according to the last quinquennial return (a great exaggeration, probably' as Mr. Banbury, in his recent report on three taluqs or half the district, gives it as 77,000 acres); but supposing the area exhibited in the quinquennial return to be correct, at an average of 1¼ Rupees an acre (the assessment proposed by Mr. Banbury), it should yield Rupees 4,68,750. Now the swatantaram claimed averages but 2 mercals (16 Madras measures) in 10 cullums (960 Madras measures) of grain, or 2 per cent. of the gross produce which is equivalent to 9 per cent. on our assessment, as Mr. Banbury has taken one-fourth of the gross produce of irrigated, and one-fifth of that of dry land, as our settlement rates, 9 per cent. is a trifle under an Anna and-a-half per Rupee of assessment, and taking it at this figure, the swatantaram chargeable on Rupees 4,68,750, the assessment of 375,000 acres of waste, is Rupees 22,187, which, apportioned among the 1,644 villages of the district, gives a possible maximum charge of Rupees 25 to each village.

15. It will, however, be much less than this, for it is not to be supposed that all the waste ever will be or is capable of being cultivated, for much of it consists of gravelly, rocky or soda soil which may well be allotted, once for all, at settlement as village grazing-ground and firewood-jungle, and by entry as "poramboke" be freed from assessment of any kind and be kept undisturbed by Durkhasts in future. The area of the waste may thus be considerably curtailed, and the swatantaram claimed on the rest is so small that its addition to the taram assessment will aggregate less than the present heavy assessment of about Rupees 1¼ an acre, and so leave the future Durkhastdar nothing whatever to complain of, if he has to pay, say, 1 Rupee 4 Annas assessment *plus* 2 Annas swatantaram, instead of 1 Rupee 8 Annas as at present.

16. I have ascertained by personal conference with the assembled Mirassidars of the Chingleput and Sydapet Taluqs that the pymaish swatantarams are recorded in the Collector's office and in that of the Board of Revenue; that the Mirassidars ask for no more than these pymaish swatantarams from Durkhastdars for the waste lands;* that they are willing to continue these swatantarams unchanged in future; that, if these swatantarams are now fixed on the waste fields there will no longer be any objection to these fields being granted to Durkhastdars, provided, always, that the Mirassidars, preferential claim to take up the land themselves is observed; that the Mirassidars are even willing to give up some lands that they now hold, and allow others to take them on putta; that they will gladly set aside the absolutely unculturable portion of the waste as grazing-ground and firewood-jungle; that they are very generally anxious to divide their common lands if assisted to do so, and that the differences between themselves and the Payakaries will cease to exist if the long-asserted and much-cherished claim to swatantaram is recognized and recorded.

* Their arrangements with the tenants of their own putta lands are, of course, separate and distinct; the ordinary arrangements of landlord and tenant, in fact, which should in no way be confounded with the manorial fee or swatantaram claimed by the Mirassidars from persons who take up the waste lands on putta.

17. As an illustration of how the registry proposed would actually affect any village, I have selected three representative villages—(I), A village held by a single puttadar; (II), A purely Mirassi village; and (III), A village partly held on Mirassi shares and partly by Durkhast puttadars; and have worked up the details for each field in these villages as though making a settlement of them, and I enclose an abstract of the results of each village with a map explanatory of the mode in which Village No. 3 has been treated.

18. In conclusion, I beg to suggest—(I), that the Board decline to sanction the Collector's request to register the names of sub-tenants in the public accounts or to issue separate receipts to sub-tenants for payments of revenue made by them to Government officers; and (II), that a recommendation be made to Government to permit the record of the swatantaram fees in the settlement registers on all lands held by the Mirassi body as well as on the immemorial waste, as each village of the Chingleput District is taken up and disposed of at the settlement about to be introduced.

ENCLOSURE No. 1.

MEMORANDUM.

SINGAPERUMALCOVIL, a Yegabogam village, held on single putta by the pagoda, comprises an area of 175 acres. Of this, 12 acres are cultivated as nunjah, 42 acres as punjah, and the remaining 81 acres are waste. Of the waste, 57 acres are unculturable poramboke, and 24 acres are available for cultivation. The Inam land in the village amounts to acres 40. The present assessment varies from Rupees 5-13-9 to Rupees 2-10-4 an acre for irrigated, and from Rupees 1-15-9 to Rupees 1-5-2 an acre for dry land.

The swatantaram is, however, stated to be 1 mercal (8 measures) of grain for every 10 cullums (960 measures), or 1 per cent. of the gross produce of irrigated and dry lands; the pymaish swatantaram accounts of each village are said to be recorded in the Collector's Office and in that of the Board of Revenue, but are often not to be found in the villages; there is no assessed land that can be set aside for pasturage in this village, and the swatantaram, as applied to the culturable waste, 24 acres, amounts to but Rupees 1-8-0, and with the Government cess at the settlement rates will aggregate less than the present assessment which is undoubtedly too high. If the swatantaram charge be applied to the lands in occupation by the Mirassidar as well as to the waste, so that each field may bear its fixed charge and thus be available for Durkhast, should the Mirassidar think fit to relinquish any portion of his present holding, it amounts to Rupees 6-15-0 *plus* the Government assessment (at settlement rates) of Rupees 137-9-0, total Rupees 144-14-0, against a present assessment of Rupees 154-10-9. The sum total at issue by the recognition of swatantaram on the waste lands of this village is thus 1¼ Rupees.

(Signed) R. K. PUCKLE,
Acting Third Member, Board of Revenue,
in charge of the Settlement Department.

22nd January 1875.

ENCLOSURE No. 2.

MEMORANDUM.

TIRUKATCHUR, a village held on shares solely by Mirassidars, comprises an area of 1,749 acres. Of this 341 acres are cultivated as nunjah, 59 acres as punjah, and the remaining 1,258 acres are waste. Of the waste, 883 acres are unculturable poramboke, mostly rocky hill, and 375 acres are available for cultivation. The Inam land in this village amounts to acres 91. The present assessment varies from Rupees 6-6-0 to Rupees 3-15-0 an acre for irrigated, and from Rupees 1-10-3 to Rupees 1-5-0 an acre for dry land.

The swatantaram allowable under the "pymaish Dittam" is said to be two mercals (16 measures) of grain for every 10 cullums (960 measures) or about two per cent. of the gross produce of irrigated lands, and three mercals (24 measures) of grain for every 10 cullums 960 measures) or about three per cent. of the gross produce of dry lands. The swatan-

taram, as applied to the cultivable waste, 375 acres, amounts to Rupees 51 ; but if 72 acres of this are set aside as pasturage, as requested by the villagers, the swatantaram chargeable on the waste will be reduced to Rupees 43. If the swatantaram charge be applied to the lands held on shares and now cultivated by the Mirassidars as well as to the waste, so that each field may bear its fixed charge, and thus be available for Durkhast, should the Mirassidars think fit to relinquish any portion of their present holdings, it amounts in the aggregate to Rupees 175 *plus* the Government assessment (at settlement rates) of Rupees 1,827, total Rupees 2,002, against a present assessment of Rupees 2,281. The sum total at issue by the recognition of swatantaram on the waste lands of this large village, after setting aside the portion required for grazing purposes, is Rupees 43.

(Signed) R. K. PUCKLE,
Acting Third Member, Board of Revenue,
in charge of the Settlement Department.

22nd January 1875.

ENCLOSURE No. 3.

MEMORANDUM.

SENGOORDRAM, a village partly held on shares by Mirassidars and partly on putta by the Mirassidars and others, who have taken up lands on Durkhast that were not included in the registered shares, comprises an area of 2,212 acres. Of this, 169 acres are cultivated as nunjah, 156 acres as punjah, and the remaining 1,559 acres are waste. Of the waste, 1,210 acres are unculturable poramboke, mostly rocky hill, and 349 acres are available for cultivation. The Inam land in this village amounts to 328 acres. The present assessment varies from Rupees 4-8-9 to Rupees 2-4-3 an acre for irrigated, and from Rupees 2 10-0 to Rupees 0-10-6 an acre for dry land.

The swatantaram allowable under the " pymaish Dittam " is stated to be one mercal (8 measures) of grain for every 10 cullums (960 measures) or one per cent. of the gross produce of both the irrigated and the dry lands, and this, as applied to the cultivable waste, 349 acres, amounts to Rupees 18. The villagers do not require any portion of the culturable waste to be set aside as pasturage. Thus, if the swatantaram charge be applied to the pangu lands occupied by the shareholders only (and not to those occupied by puttadars as above explained), and also to the waste so that each field may bear its fixed charge and be available for Durkhast, should the Mirassidars think fit to relinquish any portion of their holdings, it amounts to Rupees 39 *plus* the Government assessment (at supplement rates) of Rupees 1,126, total Rupees 1,165, against a present assessment of Rupees 1,028. The sum total at issue by the recognition of swatantaram on the waste lands of this large village is Rupees 18.

(Signed) R. K. PUCKLE,
Acting Third Member, Board of Revenue,
in charge of the Settlement Department.

22nd January 1875.

ENCLOSURE No. 4.—Map.

SUBMITTED to Government with reference to G. O., dated 27th January 1872, No. 801, and 20th February 1874, No. 232, paragraph 21, and in continuation of Board's Proceedings, dated 5th October 1874, No. 2,880.

2. The Collector of Chingleput describes the evils caused by the present state of Mirassi claims in his district, and proposes two remedial measures.

3. The Mirassi system of Chingleput has been the subject of prolonged discussion which it would be useless to recapitulate. As remarked in Board's Proceedings, dated 1st April 1874, No. 754, " the system is strongly rooted in law and immemorial custom. It is there, and must be regarded as nothing more nor less than a great but necessary evil."

4. Mr. Barlow describes thoughtfully and forcibly the effects of Mirassi as seen from the point of view of a Revenue Officer, eager to develope the resources of his district, and anxious to diminish the extent to which coercion has to be used in collecting the revenue. He shows with great clearness, how the disputes between Mirassidars and Payakaries tend to swell the list of coercive processes. As stated in the Proceedings quoted above, 38 per cent. of the puttadars in Chingleput were defaulters in Fasli 1281, and 19 per cent. of the demand remained unrealized until coercive processes were issued. It cannot be contended, of course, that the whole of this difficulty in collecting the revenue is due to Mirassi. Much of it results from the manner in which a large extent of land is held by the Mirassi bodies as "samudayam" with sub-tenants as the cultivators. Some is attributable to absenteeism and weak village establishments. Some arises from causes which are common to all districts.

5. The chief difficulties now felt are said to relate—

1st, to the disposal of Durkhasts for waste lands.

2nd, to "samudayam" puttas, or puttas for land held in common.

6. The Mirassidars, as a body, do all they can to keep out Durkhastdars, chiefly because they attach an importance confirmed by many years of doubt and contention to their "swatantrams" or Mirassi dues, which, they think, they will lose if the land is granted to Durkhastdars by Government. They can always effect their object, under the Durkhast rules, by taking for themselves the land which the Durkhastdars wish to have, and they do so continually, even when they know that they have not the means to cultivate, and that the payment of the assessment must impoverish them.

7. Thirty per cent. of the assessed land in the district is said to be held on samudayam puttas which stand in the name of the Mirassi body of the village, though most of the land is held and cultivated by sub-tenants who are not Mirassidars. When the Mirassidars' "varum" or rental, which includes the swatantrams in the case of sub-tenants, is withheld or any other of the disputes which are common between the opposing factions arise, the Mirassidars try to oust the sub-tenants, and the sub-tenants to annoy the Mirassidars in various ways, all of which commence by the withholding of a part of the assessment by the Mirassidars, to compel the issue of coercive processes.

8. Mr. Barlow thinks that the difficulty about swatantrams can be met by taking an agreement from each Durkhastdar before a new putta is given, binding him to pay the swatantrams as fixed by records in the Collector's office, and he suggests that the Revenue Authorities should be authorized to receive these dues. A similar proposal was made by Mr. Fane, a former Collector of Chingleput, but there was what seemed an insuperable difficulty, viz., that if swatantrams were entered in the puttas *then* they would have formed an addition to the assessment, or a charge which was *not* assessment, but something else.

9. With regard to samudayam puttas, he thinks that the remedy is to register the sub-tenants of the samudayam landlords in the village accounts and the puttas and give them sub-receipts.

10. Before deciding on these important questions, the Board resolved to refer to the Director of Revenue Settlement, and the result shows that his great experience in settlement work and his facility in obtaining a personal knowledge of the people and their wants, promise a simple and easy solution of a complicated difficulty, if certain powers are given to him when introducing the settlement which is now pending.

11. After careful consultations both with the Revenue Officers and the people of the district, Mr. Puckle is of opinion that the swatantram claimed by the Mirassidars must be recognized officially; that the amount involved is small in itself, and extremely small when compared with the importance attached to it by the Mirassidars; that the chief Mirassi difficulty will be laid at rest for ever if the swatantrams are registered; and that the introduction of the new settlement will afford an opportunity of doing this without lessening the revised assessment, as it will be determined by Government, or charging the cultivators more than they have been accustomed to pay hitherto, or introducing a

charge separate from the assessment which can only be collected as such after an alteration in the law.

12. The Board have been surprised to find that there is so simple a remedy for an evil of such magnitude; but Mr. Puckle has evidently formed his opinions on no pre-conceived theory, but after carefully ascertaining and minutely considering existing facts, and the memoranda which he submits show that his proposals are feasible.

13. Thus in Singaperumalcovil, the revised assessment according to the proposals for the new settlement which have been approved by the Board, and are now before Government *plus* the swatantrams on land not hitherto alienated from the Mirassi body on Durkhast and not needed as poramboke for pasturage, etc., will amount to Rupees 144-14-0 against a present assessment of Rupees 154-10-9; in Tirukatchur to Rupees 2,002 against Rupees 2,281; in Sengoondram to Rupees 1,165 against 1,028. In all three cases much of the swatantrams will be registered on land held by Mirassidars who will, of course, be free from the payment, and on waste land which will only be gradually brought into puttas. The *maximum* charge on this account for the whole district, if every acre now recorded as waste on what is evidently an exaggerated statement is cultivated, will not be more than Rupees 25 a village. Nevertheless, the Mirassidars declare "that they will not only not oppose immemorial waste being granted on putta to outsiders if assured of the receipt of swatantram, but that they will gladly resign some lands that they are now holding and paying for merely to keep out Durkhastdars, and that such lands may be taken up by the Durkhastdars without opposition in future."

14. If the registration of swatantrams is made a part of the new settlement, there will be no need of any change in practice or the law to facilitate the collection of them.

15. The registration will, of course, involve a recognition by the Revenue Authorities of a Mirassi claim which has received no formal recognition from them hitherto, and there is a *prima facie* objection to it, on this ground, but the Board think it must be overruled. There can be nothing wrong in principle in recognizing a claim which is amply supported by the Pymaish records still in existence, and has been frequently enforced by the Civil Courts, and if the recognition will assuage the contentions which impoverish a district and make the payment of the dues of Government far more difficult there, than it is anywhere else, it is imperatively demanded on grounds of good policy. The Board resolve accordingly to recommend Government to "permit the record of the swatantram fees in the settlement registers on all land held by the Mirassi body as well as on the immemorial waste, as each village in the Chingleput District is taken up and disposed of at the settlement about to be introduced."

16. If Government approve, the Board think the disposal of Durkhasts should be kept in suspense up the time that village after village is settled. There is sure to be a rush of Durkhastdars if it is known that that this new system is to be introduced, and that there will be an interval of time beforehand in which Durkhasts will be settled on the old terms.

17. With regard to the samudayam puttas, Mr. Puckle protests against the registration of sub-tenants proposed by the Collector, and gives forcible reasons against it. This is in accordance with the view taken in Board's Proceedings, dated 8th January 1866, No. 130, and the Board are still of the same opinion. Leaving out of the question the complication in accounts and the great power which would be given to Curnams by such a measure, there is the fact that some sub-tenants are sub-proprietors, whilst some are not, and that all, or nearly all of them, pay a varying amount over and above the Government assessment to the landlord. Any interference between landlord and tenant, would be sure to result in new difficulties and in a great increase of litigation in a most litigious district. Moreover, Mr. Puckle is assured that he will be able to divide these common lands, and when this is done, and the swatantrams are recognized, the present difficulty will cease to exist. The Mirassidars, Mr. Puckle says, "are very generally anxious to divide their common lands if assisted to do so," and the differences between them and

the Payakarries " will cease to exist, if the long-asserted and much-cherished claim to swatantrams is recognized and recorded."

(True Copies and Extract.)
(Signed) H. E. STOKES,
Acting Secretary.

No. 1,415.

PROCEEDINGS OF THE BOARD OF REVENUE, dated 25th May 1875.

Read the following letter from R. J. MELVILLE, Esq., Acting Collector of the Chingleput District, to H. E. STOKES, Esq., Acting Secretary to the Board of Revenue, dated Sydapet, 17th April 1875, No. 189:—

I HAVE the honor to forward, for the Board's perusal, original report (to be returned) received from the Acting Sub-Collector, dated 12th instant, No. 201, containing his views on the Mirassi question, which is now engaging the attention of Government.

ENCLOSURE No. 1.

From C. S. CROLE, Esq., Acting Sub-Collector, to R. W. BARLOW, Esq., Collector of Chingleput, dated 12th April 1875, No. 201.

I HAVE the honor to acknowledge copy of Board's Proceedings, dated 12th February, containing your report on Mirassi tenures, and forwarded to me for my information. A few days afterwards the remarks of the Director of Revenue Settlement thereon were received with the Board's order on both communications.

2. Under ordinary circumstances, I should be the last to canvass the opinions of my superior. Even in this important matter were the difference in view slight, instead of being diametrically opposed, I should hesitate long before disputing your positions. But, after as diligent and extended inquiries, and as much deliberation as I have been able to give the subject during the three weeks which have intervened since I received the Board's Proceedings, it seems to me a duty I owe the Government that before they sanction proposals which I honestly believe to be misconceived, they should have before them views derived from seven years' experience as Sub-Collector of this district.

3. The *origo mali* appears from the various references to be that the chronic state of arrears and the frequency of resort to coercive process has attracted the attention, first of the Government of Madras, and subsequently in a despatch of 1874 drew animadversions from the Secretary of State.

4. Among many reasons adduced to account for the position of bad eminence in these matters occupied by the District of Chingleput, the "*Mirassi system*" is the only one seriously urged in the various papers before me. Accordingly it is to the improvement of that system that you point the Board as a panacea.

5. For this purpose you advocate two measures—

(1.) The recognition of the right of Mirassidars to Swatantrams from Páyikáris, hereafter acquiring puttas.

(2.) The grant of sub-receipts to tenants in the Samatáyam holding.

6. The Director argues—and in my opinion properly argues—against the adoption of the second of these, as being an unwarrantable interference between landlord and tenant, and I am strongly of opinion that our troubles in regard to Mirassi have only begun, if we recognize any one but the holder of the putta as the tenant of Government. Until his sub-tenant produces the decree of a competent Court, showing his right to the land in his holding apart from his Mirassidar, we should look to the latter alone to pay what is due to Government for "his occupation of its soil;" and it needs little demonstration to prove that fiscal and other allied considerations apart, it would be very impolitic to allow these under-tenants to think that they have any real grievance not inseparable from their position as tenants.

7. The Director proposes, in lieu of your remedy, to sub-divide according to the Mirassi-shares the land entered in the Samadayam putta. As I shall show below, this putta has little to do with the arrears; but, even if it had, I ask how sub-division could assist us in their prompt collection. Sub-division means several, perhaps a hundred, persons to be asked for the assessment instead of one. It means the collection of 100 items for one, and, in default, the same number of demands and attachments with the subsequent procedure following thereon multiplied accordingly. At present the Samadáyam putta really gives no trouble whatever. I adduce, in proof, the frequent complaint that a sub-tenant's offer of assessment was refused in the interests of a Mirassidar. It must be remembered that the property of each Mirassidar in the village is jointly and severally responsible for the whole of the assessment due on the putta in question, and, as a matter of fact, it is found in practice in the Sub-Division to be the best putta in the village from a collection point of view.

8. In what I have said above, I exclude the cases of a very few villages, in which decisions of the High Court have produced confusion and bad spirit. Kattrambakam and Navalur in Conjeveram Taluq are two. In such villages the tricks and frauds detailed by you *do* prevail, but the same might have taken place anywhere else, and the description is not applicable to any but an insignificant minority. The private lands also of Mirassidars are in the hands of tenantry to a much longer extent than is supposed. If you interfere with the tenantry of the one class, why let alone the other? I maintain that both in regard to private and Samadayam sub-tenancy, a very fair and practical understanding exists. Witness the entire absence of rent suits between the parties.

9. The Director endorses you calculation that "one-third" "30 per cent." of the gross cultivated area is, in this district, held on Samadayam putta. This assertion so startled me that I ordered 100 Curnams of the Chingleput Taluq in my camp for the Jamabundi where I received the Board's Proceedings under reply, to compile a statement setting forth the extent of holdings of that sort in their villages. I also caused a similar account to be prepared for forty villages in the Madrantakum Taluq. The result was 2·75 per cent. and not 30.

10. More than that. Out of that 2·75 per cent. only ·50 is held by under-tenants, the remainder (2·25) being in the direct occupation of Mirassidars, and, consequently, to the former and smaller fraction alone can your remarks apply. I append a statement showing full particulars. The villages were not selected ones.

11. I submit that a glance at it will prove beyond shadow of doubt that the Samadayam putta is no cause of the arrears in this district, and consequently that, even if the Director is able to sub-divide, which I much doubt, such a step will afford no assistance, but rather produce immediate, though probably not eventual, harm to the prompt collection of revenue. I have shown cause for this opinion above.

12. With regard to the second remedy for the ills of the district,—some plan of enforcing payment of the fees called Swatantrams to Mirassidars,—I regret also to have to offer an opinion adverse to yours. I do this with the greater diffidence, as this is the measure of relief from which the Director expects, not only to secure prompt collections and prevent arrears, but actually to change the face of the district, by bringing under cultivation a large portion of the variously estimated 375,000 or 154,000 acres now lying waste for want of sanction to such a proposal.

13. The Board might well be "surprised to find that there is so simple a remedy for an evil of such magnitude." I would respectfully submit that great evils were never yet removed by small remedies, and would suggest, as throwing considerable, *in limine*, doubt on the present proposal, that it is singular that, if such a simple plan afford any fair prospect of success, it should have occurred to only one of the many officers who have served in this district, many of them otherwise able men.

14. I agree with you in adopting the word "Payikaris" for persons other than Mirassidars; but for a different reason from the one assigned by you. As in these days nothing would ever lead the Government to interfere between Mirassidars and those holding

under them as tenants, any inquiry into disputes arising between Mirassidars, and such persons may safely be left to the Civil Courts, according to whose decisions we register. The "Payikari" with whom we have to do, is a person not a Mirassidar put in by Government to cultivate waste left on its hands by the Mirassidars relinquishing or neglecting it.

15. The only intricate question involved in this district appertains to the sub-tenant class. The Payikari question with which alone Government has to deal is really one of the simplest conceivable.

16. Mr. Place found no less than 1,827 out of the 17,821 shares, into which the Jaghire was divided, held by such persons. They were called "*Káni kudis.*" A village called Peláppúr in Madrantakum Taluq even now has them. There were also a large number in possession of holdings, not being recognised shares or Pangus, from time immemorial. This large body has been swelled by continued accretions, as waste was, from time to time, assigned to out-siders owing to its refusal by the Mirassidars.

17. I shall not now stop to discuss the minute differences which Mr. Place discovered between these Payikáris and the Mirassidars. They have all along really been the same in the eye of the Government, but it will be one of the effects of Mr. Puckle's proposal to exact from Payikaris taking up land in future the payment of Swatantrams to Mirassidars to put an end to this equality. I undertake to show clearly that this step, besides being a retrogression from the policy laid down by Government making every class, caste and creed equal, is not required, and is founded on a misconception of the Mirassi question. I maintain also that it argues ill for the success of the new settlement about which Mr. Puckle is taking so much pains.

18. I crave indulgence while I go into a little necessary detail to support my positions.

19. In the first place, this remedy was proposed by Mr. Fane so far back as 1868, and on turning to his long report, I find that the arguments now adduced, which had struck me as not unfamiliar, are all the old ones set forth by him. The proposals were negatived by the Board of the day.

20. In plain terms the Government are asked to buy off the resistance now offered by the Mirassidars to the independent cultivation of the waste by outsiders (Payikáris), by taking steps to enforce payment by the latter to the former of Swatantrams (fees), to which it is supposed they have a right that cannot now be gainsaid. I shall, hereafter, adduce proof that so far from this, it has never yet been in existence, and has yet to be established.

21. Mr. Puckle has convinced himself on the evidence adduced in his report that the non-payment of these fees is the sole cause of the backward state of this district and of the large extent of waste. He estimates, and his estimate may be accepted, that supposing the really available waste were fully cultivated by outsiders, the Mirassidars of each village would be the richer by Rupees 25 *per annum* on the average.

22. I shall suppose that the difficulty of settling who is a Mirassidar, and for what portion of his holding each so-called Mirassidar is one in reality, and in what portion he holds no such right; I shall suppose, I say, that this difficulty, to me insurmountable, is successfully met. Take Tirukatchúr alluded to by Mr. Puckle. The number of persons styling themselves Mirassidars is in that village fifty-eight. I ask the Board to consider whether it is consonant with their experience of human nature to credit the assertion that the Mirassidars of that village would, to-morrow, allow a Durkhastdar from, say, Madras to be settled on their waste lands, which would then pass permanently out of their power, for the almost inappreciable benefit accruing from the payment to each of them of Annas 12 *per annum*.

23. The right over this waste has been truly described as "much cherished and long contested." It is futile to believe that the value of such a right can possibly be represented by a sum so paltry as not to suffice to keep the Mirassidars in betel and nut.

21. The Government will ere long find itself wofully mistaken if, by the retrograde step of setting up two different classes of cultivators, they expect to see the end of the struggle between Mirassidars and Payikáris and the final security to this district of good cultivation, peace, prosperity and progress. I fearlessly maintain that the Mirassidars consulted by Mr. Puckle never really intended to comply with his terms. They were glad of an opportunity of reviving a groundless claim, and they left to the future the decision of what course they would pursue on the attempted introduction of the hateful Payikári into the fields of their village; an event staved off from time immemorial by the adoption of the simple expedients left open to them.

25. The cause of the large extent of waste is to be sought for in as different a direction as its cure. I shall now attempt as plain an exposition of these as I am able.

26. We know little or nothing of the revenue history of the district of Jaghire before its grant to the Company in 1763. From that date up to 1784, it was impossible, owing to the unsettled state of the country, to introduce any satisfactory system. At the latter date we are told that most of the cultivators had fled to Madras, and, as regards the remainder, that the wars of the Carnatic left little but the bones of its former inhabitants.

27. Many expedients were tried for ameliorating its condition until November 1794, when Mr. Place was put in charge of the Jaghire, and had set him the task of constructing a system which, while being as nearly as possible in conformity with former usage, would secure a proper revenue to the Company.

28. Everything was in a state of chaos. Rights were undefined and the administration in disorder. In reducing this disorder to order, he recognized the resident inhabitants in their holdings, and the village system being then the one institution which had survived the storm of anarchy and misrule, each village was treated with fiscally in the light of a little close republic, as it was. I may remark that the mass of the cultivators were either Vellálans or Brahmins, and I need hardly remind you, that these two castes represent two historical facts—the first, a gradual and peaceful colonization; the second, a victorious irruption—and that both belong to ages whose history can now be traced only by reading the semi-religious fables still extant by the light of the occasional gleams shed on them by living facts.

29. Mr. Place has detailed the inquiries which he instituted in two admirable reports. It is as clear as noon-day, from these papers, that the Mirassi system and a gross rental are inseparable parts of the system he exhumed and introduced.

30. Each village was divided into so many shares. The holders of these shares cultivated each year as much of the village lands belonging to their Pungus, as they were able, or as the season permitted. For this purpose they employed farm laborers (Padiyáls), or contracted with sub-tenants (Payikáris or Sugavásis). The shareholders were held responsible for the realization of a fair revenue from the village, and made up from the common fund the shortcomings of individual members.

31. It is obvious that the only difficulty was to see that the ryots did not imperil the revenue by leaving cultivable lands waste. This difficulty has continued down to the present day. The founders of the system, however, had no hesitation as to the remedy to be applied. In such a case the waste "*escheated* to Government."

32. Under the system of joint village rentals, the Mirassi system was in its perfection. It amounted to a contract between the owners of full shares in the village as a body, and the Government: for the payment to the latter of the revenue of the village. The Mirassidars were to take their own way of getting this done, and as long as they performed their part of the contract, and a fair revenue was paid to Government, it clearly was not competent to the latter to dispute the Mirassidars' claim to the cultivable waste against outsiders. They let it out in their own way. In like manner, the village community claimed full rights over quarries, jungles, fisheries, and immemorial waste. The claim is intelligible, I think, under the above explanation.

33. The system was one suited to a barbarous age, an unsettled country, and a Government needing money and little sedulous of the future. It was too rough and unequal, however, to stand long before our ideas of justice and policy, for it entailed a system of rack-rent fatal to thrift and progress, under which the industrious had to make up for the shortcomings of his less energetic or careful co-sharer. It soon gave way to an individual settlement with each ryot on the Dittum system. It was, however, the Mirassi system pure and simple, and the individual settlement gave the first blow to it.

34. All claims, then, now put forth by Mirassidars, must be considered with reference either first to the Mirassi system exhumed by Mr. Place, and sanctioned by the Government of 1795 to 1799, or, second, to concessions, if such there be, subsequently made by Government. For all rights possessed by the cultivators were derived from rules laid down by Government for the guidance of Revenue officers and ryots alike. These were clearly acts of State within the province of the Government.

35. Let us see then how Mr. Place defines the Mirassidar of 1799. I quote from paragraphs 702, 703 and 704 of his final report to the Board, dated 6th June 1799.

"The following definition, therefore, of Mirassi or property in land seems to be deducible from the discussions that have passed on it."

"That it is a right to the use and substance to the soil, vested in the present proprietor, his heirs and successors so long as he does and can cultivate it and pays the dues of Government and is obedient to its authority; and that when he does not or cannot cultivate his lands; when he withholds the dues of Government or is disobedient to its authority, such parts as he neglects, or, in the latter case, the whole, escheats to Government who may confer it on whom it pleases."

"The potential part of the definition although essential hereafter should now be construed favorably, for the state of the population is so low that a man's abilities on that account alone may not concur with his will. But when population, as may reasonably be expected within a few years, should have considerably increased, and any proprietor may, if he chooses, procure laborers for the culture of the whole of his lands, a failure to do so, should incur the penalty of losing them; for whether it proceeds from obstinacy or real inability, the forfeiture is not only justifiable, but a duty enjoined on Government on this principle, that it must not allow any individual to possess land for the purpose of keeping it waste; and farther, as I have before said, that as the revenue of the State is derived immediately from the cultivators of lands, it ought not to suffer from the caprice or inertion of an individual."

36. Who will say that every square yard of waste land has not so escheated to Government years and years ago? If this is so, Government is right in treating all Puttadars, whether claiming to be Mirassidars or not, as standing in exactly the same position to it. There is no difference whatever in the nature of their holdings *quoad* Government. On the other hand, if these lands are held not to have so escheated, the Durkhast Rules are totally illegal, for the Government would, in that case, have no power to grant away the waste in perpetuity to outsiders, this being an infraction of undoubted Mirassi right.

37. Again, in paragraphs 99 and 100 of the final report, we have the position of the old Mirassidar clearly stated as follows:—

"Mirassi is a right to use the thing and enjoy it so long as the condition annexed to that enjoyed is performed; in other words so long as the rent is paid in money or in kind."

"Nor does this interpretation of property at all interfere with the just rights of Government, for the condition is clear and explicit, that the Mirassidar must cultivate or procure the means of cultivating his lands, and if he neglects to perform that condition, they escheat to the lord, who may give them to whomsoever he pleases."

38. The Government had previously laid down its views as follows in Minutes of Consultation, dated 8th January 1796, and it has been dumb on the question from that day and this: It declared that "the actual property in the soil was vested in the State," and the Mirassi of a village was defined to be a "preference of cultivation derived from hereditary residence but subject to the right of Government as the superior lord of the soil in what way it chooses for the cultivation of its own lands."

39. It must be remembered that the above extracts contain Mr. Place's modified definition arrived at after several years of close observation, and present the results of his painstaking enquiries into the relations of Government and the Mirassidar. It must, likewise, be borne in mind that the Government never receded from the position taken up in the above-quoted resolution.

40. It is incontestable then that, taken in the manner most favorable to the Mirassidar, the system amounted merely to a contract between Government and the Mirassidars for securing the full revenue of the village. If that condition were broken, the rights of the Mirassidars ceased *ipso facto*. In that view, it appears inexpedient to ask Government to secure for them the payment of Swatantrams by Payikáris placed by Government to cultivate waste lands, the duty of cultivating which lay on the Mirassidars, and has been notoriously neglected by them for years, to the very great detriment of the Government revenue, and the general welfare of the district.

41. Moreover, from the earliest times of our administration, it was the custom to give cowles to Payikaris for waste which the Mirassidars persistently neglected to cultivate. Only the other day, I came upon a case of this sort during a visit I paid to Isúr, an out-of-the-way village in the Madrantakum Taluq, to make enquires into the general subject. The total holding beriz of that village is Rupees 1,600, and out of that sum, Rupees 107, I think, is due to a cowle granted by Mr. Place himself to Payikáris for the above reason. Not a single pie of Swatantram has ever been paid to the Mirassidars on it. Properly so. The Government considered its contract with them at an end. It stepped in and took measures to secure the revenue. In these days, however, the Board are asked to behave differently on the ground of a usage, of which I respectfully maintain there is not only no evidence, but which is conclusively disproved by facts. For, if in any such cases Swatantrams are or ever have been paid, they are unknown to me, and must be the exceptions which prove the rule. I am aware that there are decisions of the Civil Courts both ways. For that reason I have not discussed them, for the question has never been gone into by any Court with that full knowledge of the subject which would repay an analysis of any of the judgments on record.

42. As to the Government having made subsequent concessions, the reverse is the case. Almost every claim set up by Mirassidars has been disallowed. They have lost their right over fisheries. The Government has declared it will not brook interference with mines and quarries. It levies seigniorage on wood cut in jungles. In 1858-59, it forced the Mirassidars to declare once for all how much land they desire to cultivate, and issued puttas styled at first Mirassi puttas for that extent. In 1863, even that petty concession to ancient custom was withdrawn, when the Board directed that the distinctive headings of Mirassi and Payikári puttas should cease, and that all puttas should be distinguished by a number and the name of the Puttadar only. In G. O. 796, dated 1st June 1870, it was finally declared that the Mirassidars have no right whatever to compensation for waste lands (the same on which it is proposed to levy Swatantrams) taken up for a public purpose. This rang the death-knell of the whole system—Mirassi then became a mere name, a disembodied shade, which need frighten no officer, properly supported, and prepared to do his duty.

43. All that remains for Government now is to exorcise this ghost by ordering that the word "Mirassidar" shall be used no more in official documents; that "Puttadar" be substituted; and by declaring that great loss has accrued from the neglect or inability of the Mirassidars for years past to provide for the cultivation of waste; and that conse-

quently the privileges secured to them on that condition are at an end; that henceforth land is free, and will be granted to the first applicant; and that Government will recognize no distinction among its tenants, who will henceforth be indiscriminately styled Puttadars.

44. If this suggestion were adopted, I am certain that land would pass into the hands of those able and willing to cultivate it and pay the assessment on it promptly, and that false hopes and ill-founded claims being at an end, and the prop on which a rotten system rests thus removed, half the trouble and all the frivolous objections, by which the Revenue officer is now trammelled in granting land and receiving the assessment, would disappear along with it.

45. If my proposition regarding the futility of maintaining the *status quo* be disputed, let the Board ask any one now to single out the Mirassidars from the Puttadars of a village of more than ten puttas.

46. A Mirassi share consists of the number of shares assigned to the village in the ancient Pangumalai Account, which I must observe, to begin with, is not now recognized by Government. The owner of a fraction of one of the shares, *i. e.*, a fraction whose division is 16, 32, 64, &c., used also to be considered a Mirassidar. It follows then, that the Mirassi right departs from every piece of land, other than a recognized fraction detached from its original Pangu by sale for arrears, private sale (Kandakrayam,) by transfer, or by relinquishment. Almost every holding is now composed of odds and ends of Pangus acquired in some of these ways, and has no relation whatever to any Pangu.

47. The so-called Mirassidars themselves would be the first to admit that their possessions have no reference to the old Pangumalai, and to express their inability to distinguish the lands in which they are Mirassidars from those in which they are not. This fact, and not a large body of Sugávasis, groaning under supposed wrongs, is the cause of a great portion of the Samadáyam puttas. Mirassidars object to a Payikári Durkhast, and the land is made over to them in proportion to their shares. But none of them know their shares. So it goes into the Samadayam putta, and eventually, after much talking and arguing and making of terms, it passes into the possession of some of them, who, as I have shown, and not Payikáris, form the bulk of the cultivators under the Samadáyam putta.

48. To show, farther, what I mean, I shall take the case of a village where Mirassi has from the above causes admittedly disappeared. I refer to the Kasba Village of Madurantakum, paying an assessment of over Rupees 10,000. Mr. Place in paragraph 89 of his report, dated 6th June 1799, states that it and its dependant villages were then divided among fifty-two Mirassidars. At the present day, there is not one holding any recognized share. The villagers admit that there is no Mirassi.

49. This has been the fate of Mirassi in every other district of the Presidency. In Tinnevelly, South Arcot, Madura, and even in Tanjore, in which it is described as having been at one time even more pretentious than in Chingleput. The only vestige of it left, remains under the orders of the Board and Government. The Durkhast Rules say that the option of taking up waste lands applied for by an outsider shall be first allowed to the resident cultivators. This is the sole remains of the ancient system. The same here.

50. Why then, it will be asked, the vast extent of waste, and whence the heavy arrears and the difficulty in collecting the revenue? I can discern for the former no sufficient reason but bad habit. From the time of the Dubashes up to the present, there has always been a powerful body of officials in the Presidency Town in a position to procure at least a favorable hearing for any pretensions put forward. The Government, ever generously ready to protect and foster the vested interests of the cultivator, has looked upon the Chingleput District with special interest. Owing to the above circumstances, and its nearness to Madras, disputes, claims, and complaints, which would never be heard of

beyond the four walls of a Mofussil Collector's Cutcherry, have been ordered to be inquired into, investigated, weighed, and decided with a careful tenderness, and too often with expressions of hesitation, and doubt, and even admissions of the exceptional nature of the tenure of land in this district.

51. Out of this, there has grown up a custom of asserting pretensions regarding Mirassi which really have no foundation except in assertion. I have pointed out, for instance, how in regard to Swatantarams, the Mirassidars have no claims whatever when they have not themselves provided the Payikári. They find it impossible as enlightenment advances, and as labor is more and more drawn towards the Presidency Town, to procure Payikáris to take up the waste and hold under them on any tenure less favorable than can be obtained from Government. The fellows are earning good wages in Madras. Many of the class from which they were originally drawn have risen into good position. The Mirassidars, however, think them insolent, curse the present administration, and determine that if they cannot make anything of the waste themselves, neither shall any one else. They hope against hope, of course, that, failing subservient tenants some of the family will prosper in trade or the Government service, and that then will come the reward of all their pains. The waste will at last be taken up and added to the family property. A Payikári therefore, though as good in other respects as themselves, has come to be hated and to be considered the enemy of the future advancement and the destroyer of the ancient dignity and position of the family of each Mirassidar of the village.

52. The continued success of the many means which have been employed to keep out the hated Payikári from taking part in the cultivation of the village, re-acted on the district in this way, that, by preventing competition, it has taken away the stimulus to honest labor and the desire for improving holdings. The Mirassidars secure from intrusion, are utterly supine and indolent. Many of them are absentees, and hardly ever visit their lands, which are let to others. Many have sunk *pari passu* with their continued exclusiveness, until the Chingleput District, which, from its superiority in having a fine market at its door, first-rate communications, a very favorable climate and rain-fall, and many other advantages, should have been the best, has become the most wretched and the poorest in the Presidency.

53. My remedy for this great evil, as stated above, is to make the land free. There would be a little grasping at first, owing to the rush which would be made by the Mirassidars upon every field they have any chance of being able ever to cultivate. This, however, would soon cure itself, and the land finding its way into the hands of persons willing to improve it, the general prosperity and progress which would result would soon far more than counterbalance any temporary derangement.

54. There is another way. When a Durkhast is presented, let an upset price of two years' revenue be put on the waste, and let it then be sold to the highest bidder. A similar course, except the upset price, is even now pursued in applications for waste, bought in by Government at auction for arrears of revenue. People take care of what they pay for; Government will get good cultivators, and even Mirassidars will hesitate before investing a tangible sum in the pursuit of what they will come sooner or later to see is a hopeless chimera. Much of the coercive process is due to the reckless struggle for waste, when a Payikári gives a Durkhast for it. If the Mirassidar secures it, he too often finds that he has not the means of cultivating it to advantage. It remains waste. He cannot pay the assessment. Part of his holding, or, may be, his household goods is sold by Government in default. On the other hand, if the Payikári, often a pauper, is successful, a similar result often teaches him too late the folly of his ambition to cultivate when he has no capital. He disappears when the inevitable time for payment arrives. Coercive process in this case is a sham. The land is sold and is bought in by Government at a nominal sum, there being of course no bidders. This latter case is of very frequent occurrence.

55. I have now shown I trust successfully that the Samadayam putta is not the cause of any difficulty in collections; that we cannot interfere by separate registration between a Mirassidar and his sub-tenants, for this would lead us to interfere with his private putta next; that Mirassidars have no sort of right whatever to Swatantrams, when Government, for the security of the revenue, grants a putta to a Payakári for waste; and that this is quite a new and unheard of claim. Finally, I have traced the revenue system up to date, giving the result of seven years' intimate acquaintance with such matters and close inquiries into the inner life of the people; and I have made a proposal for the redemption of the waste which, I am convinced, is just and known to be feasible.

56. Having then showed how the arrears do *not* arise, and what is *not* the cause of coercive process, I beg indulgence for a very short account of what is.

57. If virture were not always forced to be its own reward, the Government might justly expect that the tenderness and consideration with which it has treated the claims of the Mirassidars would have produced an easy going district, the ryots sleek, the revenue paid with punctuality, and arrears and coercive process unknown. It is admitted that the opposite condition of things has been realised in fact.

58. What I have said regarding the effect of the Mirassi claims, in producing waste and keeping the district poor, applies without reserve to all unirrigated (dry) waste. In regard to irrigated (wet) waste, however, it must be regarded as one only of two causes.

59. The other and a very important one is the state of the irrigation works. I respectfully submit that Government is assuming a very grave responsibility in respect to the condition of these works. There are 1,563 irrigation works in the 1,600 square miles forming the sub-division. These are of all sorts: river channels, flood and spring; large tanks with perennial supply; ordinary tanks, whose supply is uncertain, but the chances fair; and small tanks often badly situated, whose supply is precarious. The total number as taken by me at last Jammabandi is 128 channels and 1,435 tanks of all sorts. The general condition of all these works is one of neglect and ruin.

60. It is not necessary to explain the causes of this in any great detail in this place. It may, however, be well to indicate two: 1st, the impracticable constitution of the Department of Public Works, and 2nd, the totally insufficient sum annually devoted to repair.

61. The consquence of the latter is that, even in good years, much land is left waste, purely owing to the disrepair of the irrigation works; while, in any season at all unfavorable, the amount of waste becomes enormous and tends seriously to retard the material progress of a district, where there are already too many similar agencies at work. Every owner of property sets aside a certain percentage to provide against accident and to meet deterioration, and the repair of wear and tear. With this view the foresight of former Governments set aside a certain portion of the revenue, under the title of Yeri Merah, or tank cess, which, with the Kudimaramut or village labor which ryots were bound to render, was considered sufficient for the proper up-keep of works.

62. This arrangement is, however, now quite forgotten. Allotments are now made on no such system. Only the above cess continues to be collected. The consequence of this is that most of the works are more or less in ruins, that hardly a single one is efficient, and that some are almost obliterated from neglect. The ryot is left in despair and poverty. To realise the wherewithal to meet the Government demands, even the straw, which should support his cattle through the hot months, and supply manure for his fields, is carted off to Madras and sold. The cattle have thus deteriorated till it has become the worst breed, probably, to be seen anywhere, and they are so enfeebled that disease, which is hardly ever absent, finding an easy prey sweeps them off in immense numbers. Here we come to another cause of the waste, a reaction from the main one. The destruction to cattle produces inability to cultivate, waste, loss of revenue, poverty and backwardness, compared with other districts. Moreover, the soil of the district is itself generally of inferior quality and easily exhausted. Large tracts are mixed with soda and lime. Scientific improvement has yet to be tried. The ryot does nothing towards this end. Even ordinary manuring and rest are not universal if water is available.

63. I gave as my first cause the impracticable constitution of the Department Public Works. This hardly needs proof. The state of the works is sufficient justification for the assertion. The upper portion of the staff seems to be too strong and the subordinate establishment much too weak. It is notorious that the department is in extremely bad odour with the ryots, and no wonder, when they trace their poverty, rightly or wrongly, to its alleged incapacity and neglect. It is consequently not *en rapport* with the cultivators, who decline to render it any assistance, or to have anything to do with it. They even go so far as to refuse to take from it the contracts for the repair of the village works.

64. For this state of things I have frequently urged the transfer of ordinary repair and minor new works to the Revenue Department, under whom the villagers would gladly execute them. This plan has also been sanctioned by the Secretary of State as far back as 1868.

65. I am also strongly of oponion that Government should set apart a certain percentage of the revenue of each village to be devoted exclusively to the repair and renewal of its irrigation works, and that the Collector and Sub-Collector should have power, when making the annual settlement, to allot from the fund so created a sum sufficient to maintain the works of each village in efficiency. An Overseer attached to the office could take the necessary measurements and frame, in conjunction with the office staff, the necessary estimate, which would then be forwarded to the Tahsildar for execution. This is a simple scheme which would be intelligible to the people, and remove a great reproach. Government would have little trouble in framing rules to secure discretion in the exercise of the power thus granted to the Collector and his subordinates, and proper supervision of their proceedings.

66. There is no doubt that some part—a considerable part—of the difficulty in collections is produced by the poverty, whose causes I have described. Unless therefore the tax-gatherer, in the shape of the Tahsildar, is sharp and can collect the assessment before the Government share of crop leaves the village, it becomes an arrear most difficult to recover, for the Mirassidars, who reside in their villages, are often poor and in debt, and in any case too ready to spend in marriages and other costly luxuries the money which, on the sale of their grain, should have been set aside to meet the Government demand. Those who are absentees, on the other hand, are represented by pauper rack-rented tenants, and the produce, once allowed to leave the village, there is then nothing on which to levy the kist except the land; and here again a most troublesome arrear is produced, requiring correspondence with the Collectors of Madras and elsewhere, diversified by frivolous objections to the demand or attachment, set forth with all the arts known to the law agents of the town.

67. To prevent these things, to ensure punctuality in the payment of collection of kists, I have striven earnestly for years. I have had, however, to contend with some of the very worst specimens of the Tahsildars peculiar to this district, and for a long time every effort seemed to be in vain. The officers in question are all wedded, for reasons which are best known to themselves, to the idea that the normal state of a taluq should be one of arrear, and when hard-pressed will give any number of great reasons why no one has ever been able to collect the revenue of late years in this district. Chief among them the spectre Mirassi right is always dished up. As I was perfectly well aware that, except in the indirect way of producing poverty, this did not exist as a cause, it was a matter of little difficulty to see that, until the old staff was weeded out, improvement was impossible.

68. There are now in charge of the Madrantakum and Conjeveram Taluqs two men of a different stamp. The Chingleput Tahsildar has just retired after a course of conduct worthy of the old school to which he belonged. This has always been the most wretched and troublesome taluq in the district. Seeing plainly last December that prompt measures were required, I relieved the Tahsildar of the duty of collecting the revenue and took it myself. Arrears for many faslis were outstanding, and the accounts were in great confusion. I have reduced them to order.

69. The following is a statement of how matters stood in Madrantakum, the largest taluq in the district, on the 31st March :—

———	Beriz.	Collection, including the sum recommended for remission up to 31st March.	Balance.
	Rs.	Rs.	Rs.
Arrears at the close of Fasli 1283.... ...	44,637	44,392	245
Kist up to the end of March, Fasli 1284 ...	2,79,335	2,74,842	4,493
Total..	3,23,972	3,19,234	4,738

The balance on the same date in the previous ten years was as follows :—

Statement showing the state of balance in the Madrantakum Taluq during the last ten Faslis on the 31st March of each Fasli.

Faslis.	Arrears.	Current.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
1274.....	22,026 6 3	77,167 8 1	99,193 14 4
1275.....	22,787 3 5	36,855 7 3	59,642 10 8
1276.....	12,856 2 4	82,317 12 3	95,173 14 7
1277.....	17,609 4 7	88,702 5 7	1,06,311 10 2
1278.....	33,529 2 10	83,480 3 5	1,17,009 6 3
1279.....	32,425 0 9	1,11,815 14 10	1,44,240 15 7
1280.....	30,569 7 8	1,77,154 4 2	2,07,723 11 10
1281.....	31,259 8 11	1,83,692 10 7	2,14,952 3 6
1282.....	21,672 5 9	1,28,202 6 9	1,49,874 12 6
1283.....	36,454 9 2	86,674 13 10	1,23,129 7 0
1284.....	* 7,168 12 4	4,493 1 11	11,661 14 3
		but really 4,738 only.	

* Rupees 6,722-15-4 has been recommended for remission, and the remainder, Rupees 245-13-0, is the balance to be collected.

Words are useless in the face of such figures.

70. It seems slightly absurd, from its very palpableness when stated, but my third proposition is, that a great portion of the arrears and coercive process is due to want of promptness which had grown into a custom on the part of the Tahsildars of this district. Want of promptitude breeds arrears, which again require coercive process for their realization, and I can conceive nothing more detrimental to the welfare of a district, or more demoralizing to the ryot, than the frequent recourse to selling the holdings of persons who would never have been in default but for the incapacity or neglect of the officers of Government.

71. Another great defect in the administration of this district which tends to the same end is that the office of headman (Monigar) in villages is honorary and non-hereditary. I have frequently brought this point to notice. The Monigars are supposed to make the collections, and to be responsible for punctual remittance of the various kists. Having neither pay, position, nor hereditary dignity to lose, these officers have got out of the way of performing this duty; and, until within the last two years or so, every rupee of revenue had to be collected by the taluq subordinates, who were compelled for this purpose to visit each village. The position of the Monigar should clearly be assimilated to that of the headman of the other Tamil Districts. I have made a beginning, and they are now working much better under promise that their officers will be properly endowed and constituted during the new settlement now in progress under Mr. Puckle's auspices; and it is noticeable that, in the Madrantakum Taluq, where this system was first introduced and is in most complete working order, the collections are also more punctual than else where, and the arrears nominal merely.

72. Another point. The kists do not represent in practice the periods when the ryot has any crop to realize. They stand as below:—

November	5	per cent.
December	10	do.
January	15	do.
February	20	do.
March	20	do.
April	20	do.
May	10	do.
Total...	100	

The bulk of the ryots reap nothing till January. It is their convenience we must principally consider. The well-to-do can pay at any time. A theoretically perfect scale of kists is no boon to them, and they would prefer receiving visits from the tax-gatherer as seldom as possible. The months, when the cultivators generally have reaped their harvest and are in funds, are the first four of the year. It would expedite work, and would be considered a boon by the people if three of the present kists were omitted, and the Kistbundi re-arranged as follows:—

January	20	per cent.
February	25	do.
March	30	do.
April	25	do.

73. I have now explained my views in detail. I have tried to show grounds for my statement that the waste and the backward state of the district are produced—

(1.) By the vain hope, cherished by the representatives of the old Mirassidars, that Government will somehow yield to their preposterous claims, and that somehow, and at some time or other, things will so turn out as to give them the means of taking up the waste lands, from which they consider that no stone should be left unturned to exclude outsiders.

(2.) By the success of the manœuvre, excluding the competition of the villing and monied cultivator, and producing indolence, sloth, and carelessness of improvement.

(3.) By the ruined state of the irrigation works. In conjunction with these then I attribute the bad collections, the chronic arrears, and the consequent necessity for frequent recourse to coercive process to the two following causes.

(4.) The indifference, incapacity or corruption of former Tahsildars causing them to neglect collections.

(5.) The honorary and non-hereditary nature of the office of village headmen are Monigar.

74. My remedies are simple and are quite within the power of Government to apply at once.

1*st*.—A clear declaration that Government will not recognise Mirassi rights, because it is non-existent.

2*nd*.—To make the land free, or at least to put an upset price of two years' assessment on any piece of land durkhasted for, and then sell it to the highest bidder.

3*rd*.—The transfer of ordinary irrigation repairs and minor new works to the Revenue Department.

4*th*.—Under each work the fixing a percentage of the revenue to be set aside for its up-keep.

5*th*.—That Government should itself more closely watch collections, and rigorously punish any dereliction in this respect on the part of revenue officers of all grades. Have no arrears and there will be no coercive process.

6th.—The erection of the appointment of headmen into a hereditary office, and provision for its payment by the immediate introduction of the Village Cess Act of 1864. This need not wait for the introduction of the new settlement. It can be done at once on the basis of the assessment now existing, in the same way as the Road Cess is levied.

7th.—A modification of the existing Kistbundi.

75. I have the honor to request that you will forward this report to the Board of Revenue.

ENCLOSURE No. 2.

Madrantakum Taluq.

No.	Names of Villages.	Beriz of Fasli 1284.			Samudayam Putta Beriz.			As per Holding of the Mirassidars in Samudayam.			As per Holding of the Payakáries in Samudayam.		
		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
114	Sirunavalur	644	4	10	25	15	8	15	5	10	10	9	10
214	Gudalur	872	14	10	106	0	8	45	9	4	60	7	4
112	Vasemtavadi	328	10	6	4	3	11	4	3	11	..	..	..
318	Ulikkoradu	324	1	3	..	..	..	..	..	..	..	..	..
32	Porayur	1,159	0	4	..	..	..	..	..	..	..	..	..
146	Hanumanda Cuppam	79	4	4	8	1	9	..	..	..	8	1	9
152	Acchekattu	106	13	8	15	12	1	2	9	4	13	2	9
141	Kattri Chery	348	9	9	86	6	7	86	6	7	..	..	..
137	Madranticum	5,215	6	6	..	..	..	..	..	..	..	..	..
142	Membacam	597	6	11	11	11	4	10	9	10	1	1	6
195	Puliyeeranangottai	376	13	10	10	7	8	10	7	8	..	..	..
204	Kulamangulam	138	2	0	1	3	4	1	13	4	..	..	..
198	Kurumbarai	315	13	9	3	2	4	3	2	4	..	..	..
220 } 221 }	Vilnarayanallur Omai	580	5	10	29	15	7	24	12	10	5	2	9
207	Pakang	1,848	4	7	10	6	11	0	1	11	10	4	0
210	Thenmariputtur	37	4	8	10	7	10	10	7	10	..	..	..
197	Polambacam	777	13	10	..	..	..	..	..	..	..	..	..
201	Chadaravedu	83	10	4	..	..	..	..	..	..	..	..	..
202	Mudhugarai	224	13	11	..	..	..	..	..	..	..	..	..
36	Mulunankaranai	581	15	2	50	8	8	44	9	1	5	15	7
205	Nettappakam	461	6	4	7	4	4	4	13	9	2	13	7
186	Marappakkam	2,114	12	2	29	8	11	15	3	0	14	5	11
206	Nelvoy	140	10	3	..	..	..	..	..	..	..	..	..
33	Unamalai	830	4	5	0	9	4	0	9	4	..	..	..
194	Avilimedur	297	8	7	81	5	2	81	5	2	..	..	..
20	Sirunallur	609	3	2	..	..	..	..	..	..	..	..	..
184	Endattur	762	9	7	13	7	3	13	7	3	..	..	..
188	Ladakaranai	588	12	9	15	14	0	15	14	0	..	..	..
69	Kattukkaranai	501	3	10	151	12	2	72	13	8	78	14	6
70	Orattur	1,032	10	10	26	6	1	3	13	0	22	9	1
121	Mogalvady	491	6	3	10	14	0	0	14	3	9	15	9
43	Kattugudalur	467	14	8	23	5	2	23	5	2	..	..	..
45	Aghili	878	0	5	2	15	3	2	15	3	..	..	..
119	Munamalaippattu	87	8	3	..	..	..	..	..	..	..	..	..
71	Tolnanel	271	4	10	..	..	..	..	..	..	..	..	..
151	Karanguly	2,115	3	7	101	8	5	168	3	0	33	5	5
138	Mulli	221	6	0	13	9	0	9	4	9	4	4	3
153	Vilagham	96	6	10	..	..	..	..	..	..	..	..	..
147	Tundam	97	0	3	5	15	4	..	..	..	5	15	4
150	Aringundram	2,262	9	5	27	13	0	27	13	0	..	..	..
	Total..	28,909	9	3	937	11	9	650	10	5	287	1	4

(Signed) C. S. CROLE,
Acting Sub-Collector.

12th April 1875.

ENCLOSURE No. 3.

Chingleput Taluq.

No.	Names of Villages.	Beriz of each village for Fasli 1284.			Samudayam Putta Beriz.			As per Holding of the Mirassidars in Samudayam Lands.			As per Holding of the Payakáries in Samudayam.		
		RS.	A.	P.	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
12	Kilavedu	303	6	4	1	15	11	1	15	11	..	..	..
13	Pulleri	297	2	11	54	7	4	44	6	9	10	0	7
14	Tuiycun	625	13	8	9	8	5	9	8	5	..	..	..
15	Alagasamudram	808	0	5	33	5	2	33	5	2	..	..	..
25	Nemmili	1,772	2	5	42	8	9	0	8	9	42	0	0
29	Vallam	789	1	5	0	9	7	0	9	7	..	..	..
115	Vencatapuram	787	0	7	0	12	7	0	12	7	..	..	..
325	Attur	5,920	6	9	..	..	..	..	..	..	..	..	..
18	Volatur	3,514	7	3	2	4	10	..	..	..	2	4	10
19	Nariaiyeri	178	6	11	..	..	..	..	..	..	..	..	..
21	Vedanarayanapuram	248	11	4	..	..	..	..	..	..	..	..	..
23	Puduppakam	1,032	3	0	..	..	..	..	..	..	..	..	..
27	Vembakam	768	7	8	..	..	..	..	..	..	..	..	..
78	Punnappattu	257	9	2	..	..	..	..	..	..	..	..	..
89	Anur	2,390	11	10	0	6	4	..	..	..	0	6	4
90	Elimichampattu	639	9	11	..	..	..	..	..	..	..	..	..
98	Vudayembakam	1,039	10	10	..	..	..	..	..	..	..	..	..
16	Logandy	973	6	10	115	11	9	115	11	9	..	..	..
17	Adanilagam	278	7	0	40	13	1	40	13	1	..	..	..
20	Tirumany	808	9	1	..	..	..	..	..	..	..	..	..
22	Mosivakam	907	14	6	23	0	7	..	..	..	23	0	7
32	Sanikkalim	305	9	10	..	..	..	..	..	..	..	..	..
79	Paupadinakuttam	758	7	0	0	3	9	..	..	..	0	3	9
82	Salayur	1,663	8	11	62	6	6	62	6	6	..	..	..
87	Vattivakam	266	11	3	..	..	..	..	..	..	..	..	..
88	Narasanguppam	9	8	7	..	..	..	..	..	..	..	..	..
91	Mambakam	279	5	5	..	..	..	..	..	..	..	..	..
92	Kanakambattu	256	4	2	2	15	6	2	15	6	..	..	..
66	Melmanappakkam	725	13	7	13	12	6	13	12	6	..	..	..
85	Villiambakam	2,068	6	5	3	1	3	0	15	1	2	2	2
89	Nallur	618	3	5	14	7	6	14	7	6	..	..	..
48	Andikuppam	140	9	2	..	..	..	..	..	..	..	..	..
55	Mullikolattur	642	9	3	12	13	10	12	13	10	..	..	..
58	Karanai	316	9	3	115	12	5	115	12	5	..	..	..
61	Kuluppantandalam	948	11	2	55	15	2	55	15	2	..	..	..
64	Puliyur	629	11	3	49	6	1	49	6	1	..	..	..
102	Sadras	151	12	3	..	..	..	..	..	..	..	..	..
103	Vumiri	125	0	5	12	13	11	12	13	11	..	..	..
117	Kokkilimedu	652	4	5	11	9	7	11	9	7	..	..	..
33	Varagadam	2,022	4	8	41	14	0	41	14	0	..	..	..
34	Acheumakam	180	5	2	..	..	..	..	..	..	..	..	..
36	Pulikkundram	231	10	5	8	14	2	8	14	2	..	..	..
40	Orattur	377	5	8	8	11	6	..	..	..	8	11	6
41	Egai	461	11	8	147	11	5	147	11	5	..	..	..
42	Anuvatampallam	173	14	7	8	14	9	8	14	9	..	..	..
43	Perianippeddu	249	2	1	..	..	..	..	..	..	..	..	..
44	Sinnanippedu	207	12	6	8	8	7	8	8	7	..	..	..
45	Kattakkalini	111	14	9	..	..	..	..	..	..	..	..	..
50	Kanucuttungal	104	7	5	..	..	..	..	..	..	..	..	..
51	Kalingalumlaikuppam	16	3	3	..	..	..	..	..	..	..	..	..
59	Kalinipakam	380	10	6	2	12	6	2	12	6	..	..	..
60	Temdaria	881	9	5	21	0	9	..	..	..	21	0	9
62	Melputtur	272	10	6	18	9	11	18	9	11	..	..	..

Chingleput Taluq.—(Continued.)

No.	Names of Villages.	Beriz of each village for Fasli 1284.	Samudayam Putta Beriz.	As per Holding of the Mirassidars in Samudayam Lands.	As per Holding of the Payakáries in Samudayam.
		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
68	Talambedu	1,126 6 8	157 3 10	157 3 10	.. .. ..
69	Keraippakam	312 12 4	.. .. ..	.. .. ..	.. .. ..
70	Kangayemkuppam	65 14 0	.. .. ..	.. .. ..	.. .. ..
71	Madalamkuppam	202 15 3	2 4 0	.. .. ..	2 4 0
73	Nanalur	200 8 9	1 14 5	1 14 5	.. .. ..
75	Narappakam	498 10 5	1 0 6	1 0 6	.. .. ..
76	Taitalur	693 13 8	.. .. ..	.. .. ..	.. .. ..
80	Veerakuppam	289 1 8	.. .. ..	.. .. ..	.. .. ..
88	Kandigai	22 2 11	.. .. ..	.. .. ..	.. .. ..
171	Rudrakoti	167 11 2	13 8 8	.. .. ..	13 8 8
172	Nachamedu	56 12 5	.. .. ..	.. .. ..	.. .. ..
826	Irumlidi	222 5 0	.. ..	.. .. ..	.. .. ..
8	Thenur	532 0 2	8 0 8	8 0 8	.. .. ..
95	Tirukkalivendram	1,649 6 2	30 14 9	13 1 3	17 13 6
63	Nandunantangal	613 12 2	.. .. ..	.. .. ..	.. .. ..
104	Meyur	381 6 0	.. .. ..	.. .. ..	.. .. ..
26	Memappakam	1,459 0 6	85 0 6	85 0 6	.. .. ..
112	Gurunamnedu	1,145 13 4	9 8 8	9 8 8	.. .. ..
113	Venbakam	1,247 12 15	0 4 5	0 4 5	.. .. ..
114	Dasarikolattur	291 10 2	.. .. ..	.. .. ..	.. .. ..
116	Kangadu	472 9 9	.. .. ..	.. .. ..	.. .. ..
72	Edayattur	563 6 5	2 6 7	2 6 7	.. .. ..
74	Vilagam	791 14 0	.. .. ..	.. .. ..	.. .. ..
84	Timmur	261 0 9	.. .. ..	.. .. ..	.. .. ..
37	Aringundram	902 14 8	201 1 4	201 1 4	.. .. ..
47	Kottimangalum	195 2 1	.. .. ..	.. .. ..	.. .. ..
1	Gundur	442 7 2	14 9 4	.. .. ..	14 9 4
2	Mummai	112 11 0	.. .. ..	.. .. ..	.. .. ..
3	Arattangal	158 5 6	.. .. ..	.. .. ..	.. .. ..
4	Kantalur	117 11 5	2 13 2	2 13 2	.. .. ..
5	Edayankadumantangal ..	161 3 9	10 1 1	10 1 1	.. .. ..
7	Pattranakam	893 12 3	25 11 3	12 13 9	12 13 6
9	Melamyur	1,114 7 10	1 2 5	1 2 5	.. .. ..
10	Alapakam	206 13 9	0 14 11	0 14 11	.. .. ..
11	Hanumandaputteri	196 0 3	.. .. ..	.. .. ..	.. .. ..
24	Ammanambakam	751 10 3	5 8 5	4 8 5	.. .. ..
31	Chingleput	72 12 3	14 0 4	14 0 4	.. .. ..
35	Kamlayapuram	.. .. ..	.. .. ..	.. .. ..	.. .. ..
38	Amappakam	116 7 4	.. .. ..	.. .. ..	.. .. ..
46	Karuppangadu	165 7 2	.. .. ..	.. .. ..	.. .. ..
58	Ecchur	610 3 6	8 2 7	8 2 7	.. .. ..
56	Veerapuram	1,243 4 6	55 1 5	55 1 5	.. .. ..
119	Ayappakam	768 10 5	24 5 7	17 5 7	7 0 0
120	Kudinayalur	114 1 1	.. .. ..	.. .. ..	.. .. ..
121	Manamai	1,482 2 9	1 9 1	1 9 1	.. .. ..
122	Kadumbadi	902 13 0	.. .. ..	.. .. ..	.. .. ..
123	Melkuppam	197 7 8	.. .. ..	.. .. ..	.. .. ..
100	Saidamungalum	220 5 3	15 14 6	15 14 6	.. .. ..
	Total ..	64,367 15 1	1,629 13 4	1,451 13 10	177 15 6

(Signed) C. S. CROLE,
Acting Sub-Collector.

12th April 1875.

WITH this letter the Acting Collector of Chingleput submits a report by Mr. Crole, Acting Sub-Collector, giving his views with reference to the papers on the Mirassi question disposed of in Board's Proceedings, 12th February 1875, No. 324, and G. O., 13th April 1875, No. 590, R. D.

2. Mr. Crole attributes the backward state of the district and the extent to which recourse to coercive process has been necessary, in part only to the opposition of the Mirassidars to the occupation of waste lands, based on the vain hope of Government interference. He regards the Mirassi right as a chimera, declares that it is non-existent in reality, and recommends that it be decidedly and once for all repudiated, and the preferential claim of the Mirassidars to waste land disallowed. He thinks that waste land applied for should be sold by auction, and he observes that the right of Mirassidars to Swatantrams at best depends upon their having furnished the Payikári. He is of opinion that it is a retrograde step to attempt to resuscitate Mirassi claims, and contrary to policy and fairness to recognize differences between classes of cultivators.

3. There is more of assertion than of argument in Mr. Crole's statements on the subject of Mirassi right. There can be no doubt that it exists, notwithstanding many years of persistent effort to crush it; that it is of great antiquity, as is indeed implied by Mr. Crole's own expressions regarding it; and that it is dearly cherished. But it is unnecessary to discuss this matter at present, since the Government have decided that the experiment of recording and recognizing Mirassi lands and those liable to payment of Swatantram fees to the Mirassidars shall be tried, and the Director of Revenue Settlement is engaged in carrying out the order. Mr. Crole's most confident assertion, *viz.*, that no one can say in any large village who are Mirassidars or what is Mirassi land, is, the Board are informed by Mr. Puckle, completely contrary to his experience in the 55 villages in which the work has been carried out up to date. The old Mirassi shares or pangus have become attached to definite lands, and there is not the least difficulty in identifying the Mirassi pangu lands, the existing shareholders, or the proportionate value of each share.

4. His assertion then there will be difficulty in the sub-division of Samudayam lands is also disproved by experience as the shareholders are found to be eager to divide. The Board cannot concur in Mr. Crole's view that the difficulty of collection will be increased by sub-division; for though there will be more puttas to collect upon there will be no difficulty in fixing the responsibility and ascertaining who is the real defaulter, and this is the impediment experienced at present. Mr. Crole seems to be right as to the relative extent of the Samudayam holdings, which, as stated by him, are under three per cent. of the whole.

5. It is probably true that the unsatisfied claims of Mirassidars to dues on waste lands is not the sole cause of the evils which it is sought to remedy; but it is one cause, and the removal of it will probably have a good effect.

6. The causes which in Mr. Crole's opinion have been most operative are the ruinous condition of the irrigation works, owing to the impracticable constitution of the Public Works Department, and to insufficient allotments for repairs; the inefficiency of Tahsildars and want of promptness of demand, whereby arrears were allowed to accumulate; the condition of the Village Monigars, who are not hereditary and who are unpaid; and a bad Kistbundy.

7. As to the first, he suggests the transfer of the repair work to the Revenue Department and the assignment of a percentage on the revenue for outlay on repairs. The works are unquestionably in much need of repair and the annual allotments for their up-keep insufficient; but Mr Crole's suggestions have been repeatedly made and have been negatived after full discussions. His remarks as to want of promptness in collection are undoubtedly well founded, and he shows that results of the most satisfactory and creditable kind can be obtained by really zealous and efficient officers. Much depends on the upkeep of the individual collection and balance account in the Taluq Cutcherries, so that process for each kist can be made out and issued immediately on the receipt of monthly remittances from the villages.

8. The condition of the Village Monigars is an admitted evil, but a scheme to improve it will be prepared in connection with the new settlement.

9. The Board agree with Mr. Crole in his remarks regarding the Kistbundy. He suggests four kists, January, February, March, and April, of 20, 25, 30, and 25 per cent., respectively. The Board think percentage kists, which are not so easily understood by the mass of the people as Anna kists are objectionable. The general question of the revision of kists, is under consideration, and orders will be separately issued. The Chingleput kists will be then dealt with.

(True Copies and Extract.)

(Signed) H. E. STOKES,
Acting Secretary.

Note.—When I reluctantly took up the subject I did so, because it was represented to Government that the reasons for the large arrears and the extensive use of coercive process in this District were two :—1st, The claims of the Mirassidars being unrecognized; 2nd, the fact that one-third of the whole extent of the District is held on joint putta and cultivated by Payikáris. I denied the latter and endeavoured to show that the former can possibly have effect to a very small extent. In the above Proceedings, the Board admit in paras. 4 and 5 that my view is correct. Consequently the representations previously made to the Government and Secretary of State were incorrect and require serious amendment.—C. S. C

APPENDIX E.

ENCLOSURE 1 IN No. 1.

Annual Report of the Civil Dispensary, Chingleput, for the year ending March 31st, 1875.

	In-patients.	Out-patients.
Remained 31st March 1874 ...	6	15
Admitted during the year	172	5,167
Total treated	178	5,182
Discharged	143	5,153
Died	20	
Remaining 31st March 1875 .	15	29
Average daily sick	8·51	29 78

The following table shows the admission during the past two years compared :—

——	1873-74.		1874-75.		Increase.	Decrease.
Europeans, In-Patients	6	..	13	1	7	..
Do. Out-Patients	35	..	56	..	21	..
Native In-Patients	132	15	159	19	27	..
Do. Out-Patients	5,177	..	5,111	..	..	66
Total, In-Patients	138	..	172	..	34	..
Do. Out-Patients	5,212	..	5,167	..	..	45

From this it will be seen that though there is a decrease in the number of out-patients of forty-five, there is an increase in the number of in-patients of thirty-four.

1. The climate during the past year has been marked by a somewhat lower temperature than usual.

During the first portion of the year the weather was at times cloudy with a good deal of rain : consequently it was rather cooler than generally is the case in April and May, and the temperature for days together did not go above 85°, and at night the temperature was 78°. At the beginning of May, Chingleput was visited by a severe storm, the wind was terrific and the rain came down in torrents, doing a good deal of harm to the cattle and sheep, killing hundreds of them. The south-west monsoon was ample; there were frequently showers during July, August, and the first half of September; the smaller tanks were filled, and the Palar river was in flood for several days. The temperature at this time was mild and genial, the highest temperature not reaching 90°.

The north-east monsoon broke about the 19th of October, when the temperature registered 85° at noon, the wind blowing from the north-east, while a large amount of rain fell; from that day the temperature fell to as low as 77° on the 24th, and a large portion of land was flooded; the Madras road was several feet under water and quite impassable; all the tanks were filled, and the Palar river was in flood for an unusually long period; the temperature then gradually rose to 89° on the 30th, and again fell to 81° on the 2nd of November, rising again to 85° on the following day, falling to 83° on the 6th, from which time till the 25th it usually registered 81°. From this time it gradually fell, and during the month of December it averaged about 76° at noon till the latter end of the month, when there was a slight increase of temperature, the thermometer rising to 79° on the 29th.

On the 11th of December another heavy downpour of rain, accompanied with a violent gale, commenced and lasted till the 14th. During January, the temperature was delightfully cool, averaging 80° at noon and going to as low as 67° at night; the air being dry and invigorating.

The temperature began to rise about the middle of February; but it still continued very pleasant, never exceeding 82° at noon, and after going down to 74° at night. The first week of March was pretty cool; but the wind changing to the south-west the temperature rose to 87° at noon on the 9th, and 90° on the 12th, with hot winds during the day, but very much cooler at night; since that time the usual mid-day temperature has averaged from 86° to 88°.

The public health of the station generally has been very satisfactory. There were several cases of small-pox scattered about the town and district during the first few months of the year, and particularly in the adjoining village of Nuthum. There was very little mortality. With this exception there was no particular disease or cause of sickness worthy of any remarks.

2. There has been no cholera in the station or district. The cases of small-pox which occurred were scattered about the town and district, and could not be called an epidemic.

3. The principal disease prevalent during the year has been as usual ague of a mild quotidian type. Dysentery appears to have been rather more prevalent this year than usual on account, I believe, of the unusual dampness and low temperature during the north-east monsoon. Diarrhœa has also been common.

The principal diseases amongst the in-patients have been in order of frequency, ague, ulcer, diarrhœa, wounds, dysentery, abscess, chronic, rheumatism, general dropsy, &c., and amongst the out-patients constipation (being cases of people applying for an occasional purgative) ague, boils, itch, ulcer, inflammation of the membrana tympani, abscess, bronchitis, conjunctivitis, contusion, diarrhœa, wounds, &c.

The average daily sick of in-patients during the year has much increased, as also the average stay in hospital on account of several chronic cases having been admitted. The longest stay in hospital of any one patient was that of a Bengal pilgrim, who was admitted into hospital on the 28th of September, having been found in a helpless state on the roadside; he had been suffering from dysentery for four months, and before that had fever and dropsy; he was in a state of the greatest emaciation, and although five feet five inches in height weighed only 68 lbs. He had a succession of diseases while in hospital, diarrhœa, dropsy, and ague; he is still an in-patient, but is now all but well. There have been twenty deaths during the year; of these, eleven were Bengal pilgrims, five of whom were brought in apparently dying either by the Police or village Munsifs. These pilgrims pass through Chingleput on their way to Ramaishweram, many of them going *en passant* to the temple at Triclikondram, twelve miles from Chingleput. They travel on sometimes half-starved, often chronically affected with fever, diarrhœa, dysentery, dropsy, &c., and anœmia, and at last are obliged to give up, and either come voluntarily as a last resource to the dispensary, or lie down helpless on the roadside, and are then brought in by the

Police and Munsifs. Twenty-five of these pilgrims have thus come in, and the fact of eleven out of twenty-five having died shows to what a state of weakness and prostration they must have arrived at.

Of the total deaths, nine were from diarrhœa. The first was that of a European woman who died the second day after admission; she was in a hopeless state from the first, and had literally killed herself by drunkenness. The second was that of a Bengal pilgrim, who was admitted in a dying state, having been brought in by the Village Munsif. He had previously diarrhœa for nearly four months, he had also œdema of the body and he died five hours after admission. The third was also a Bengal pilgrim, who had previously had diarrhœa for about a month, and had œdema of the upper and lower extremities; he was a little over a month in hospital, during which he had an attack of dysentery, which, in his weak state, carried him off. The fourth case was that of a child of a Bengal pilgrim, aged six years; he was little better than a dying state from diarrhœa. On admission he had general œdema, otherwise he would have been almost a skeleton; the diarrhœa was followed by severe intermittent fever, and he died in about three weeks after admission. The fifth case was also a Bengal pilgrim, who had been found lying in a helpless state on the road, and was brought in from Karunguli, a village twelve miles away; he appeared half-starved, and had œdema of the lower extremities, and had previously suffered for a long time from fever; he died a little over a month after admission. The sixth was also that of a Bengal pilgrim, who was brought in by the Village Munsif, having been found in a helpless condition on the roadside: he stated that he had been starved for the last ten days, and was in a dying state when admitted; pulse could not be felt, and he died three days after admission. The seventh was also that of a Bengal pilgrim who had diarrhœa for three months before admission, and dysentery before that; he at times got much better, but at last the diarrhœa could not be checked, and he died in a little more than two months after admission. The eight was also that of a Bengal pilgrim; dysentery soon followed diarrhœa, and he had in addition severe intermittent fever, which came on the day after his admission. He was then in a weak and emaciated state, and was blind and dumb. He died twelve days after admission. The last was also that of a Bengal pilgrim, who was brought in from Karunguli in a dying condition; the pulse was almost imperceptible and he was unable to speak; he passed countless stools involuntarily, and died six hours after admission. In these cases of diarrhœa I have found the acetate of lead combined with opium most advantageous in checking it. In these chornic cases a small dose has no effect, and I have been frequently obliged to give it in ten grain doses before any effect was produced. These pilgrims are also opium-eaters and to give the drug in these cases in small doses does no good whatever; as much as five grains combined with the lead in pill has often to be given three times a-day.

Of the other deaths two were from privation. The first occurred in an old mendicant, eighty-two years of age, who was little better than a skeleton; he was picked up on the roadside, and brought in from a village six miles away, and died five days after admission. The second occurred in a Bengal pilgrim, who had tasted no food for fifteen days before admission; he had also hydrothorax, and when admitted he was barely able to speak, the skin hot and dry, emaciation was extreme, and he died four days after admission.

There were four deaths from general dropsy: the first was the case of a Bengal pilgrim, who was also half-starved, and had œdema of the upper and lower extremities; diarrhœa and dysentery subsequently made their appearance, and in his weakned state carried him off in a few days, and he died in less than a month after admission. The second was that of a boy with passive ascetes, anœmia, and œdema of the lower extremities; he died three weeks after admission. The third case was one of œdema, ascetes and albumenurea: the man at first got much better from treatment and the urine lost all trace of albumen; but about three weeks before death the urine again became albumenous, and he died about two months after admission. The last was the case of a Pariah who was brought in as a last resource; he had ascetes and general œdema, and he died three days after admission.

There was one death from dysentery: the man, a Bengal pilgrim, was in a dying state on admission; he had been found by the Police lying on the roadside; he was almost too weak to speak and so could not give an account of himself, and he became insensible soon after admission; he died the following day.

There were two deaths from ague: the first occurred in a Nair pilgrim who was apparently half-starved; he had suffered from ague about a month before admission; the fever was soon cured and he appeared to be doing well, but diarrhœa, which could not be checked, came on, and he died in about a month and a-half after admission. The second was an old man at seventy; a beggar who had been getting tertain fever for a considerable time before admission; he was in a very prostrate condition and was half-starved. During the first day he had a severe paroxysm of fever accompanied with delirium; he never recovered consciousness and died the following day.

There have recently been five cases of leprosy in the hospital, but as four of them are still under treatment I cannot state much about them now; the first case was admitted on the 11th of February 1875. The man was covered with psoriasis and had anæsthesia of the upper and lower extremities. The great toes of each foot were shortened by ulceration. He was immediately put under gurjin-oil treatment (balsam dipterocarpi). After about a month the psoriasis had entirely disappeared, and sensation was much improved in the parts where there had been anæsthesia; he now wished to leave to get some money to buy more food, as his appetite was insatiable, and the hospital diet not sufficient; he again soon came back, bringing four other lepers with him to the hospital to profit by the medicine which had done him so much good; these men are now under treatment and have already benefited much by the use of gurjin-oil.

4. The number of operations performed amongst the out-patients amounts to 169. The following is a list of those performed on out-patients:—

	No.		No.
Extract of tooth...	72	Stiatoma from back	1
Hydrocele	42	Do. from forehead	1
Repair of torn ear	33	Amputation of finger	1
Circumcision	7	Phimosis	1
Tumor removed	8	Fistula in ano	1
Epithelioma	1		
Do. from back of neck	1	Total...	169

5. Amongst the in-patients there were seven operations, five were circumcision. The first was a case of congenital phimosis in a boy aged fourteen, in which the prepuce had become a great impediment to micturition. It was operated in the usual way and healed rapidly.

The second was a case of a small ulcer in a very long prepuce; the ordinary operation for circumcision was performed, the wound healed rapidly.

The third was a case in which there were several ulcers on the glans, and the prepuce felt and looked like cartilage; circumcision was performed, and the man did very well.

The fourth was a case of indurated and contracted prepuce which greatly interfered with micturition, so that the bladder became effected, urine ammoniacal and a constant desire to pass water. The wound healed nicely, and the irritability of the bladder an-ammoniacal condition of the urine removed.

The last case was one of a tight prepuce with ulcers concealed inside: on removal it was found that a portion of the glans and prepuce were adherent and could not be separated, the mucous membrane and the skin could not therefore be sown together, and so the wound was left to heal by granulation. The man who was in a weak state of health left the hospital before it was quite healed. A case of *exostosis* was operated on by Dr. Beech while he was in charge of the hospital. The exostosis was about two inches above the knee; after making a vertical incision down to the bone, the growth was removed by

the bone forceps and the edges secured by suture. It did very well at first, but owing to the propinquity of the knee, joint inflammation extended to the joint, and it was more than six weeks before the wound closed; the knee joint was still enlarged when he left the hospital.

Amputation of the two last fingers and heads of the corresponding metacarpal bones of left hand was performed. The man had them crushed under a wheel, gangrene following, and on admission the bones were hanging in a mass of decomposed tissue. The wound did not heal kindly, and he left the hospital before it had healed. The stump of the metacarpal bones, however, were well covered with integument.

6. The hospital is supported entirely by the Local Fund Board: the allotments to the dispensary under the several heads have been during the year sufficient for all purposes. A well for the dispensary is much required, but the expense of boring it through the rocky soil on which it is built is too great to allow of its construction.

7. There were four cases of difficult labor admitted into the female ward during the year.

In the first case (first confinement) the labor had commenced four days previous to admission. The external parts were found exceedingly swollen, tender and œdematous, and the head of the child was wedged in the upper outlet of the pelvis. The pains had ceased for twelve hours, and she was in a state of powerless labour.

The upper outlet of the pelvis was greatly contracted, so that the head could not pass; an unsuccessful attempt at extraction was made with the forceps, and as the woman's case was critical, craniotomy was performed. The woman did very well.

In the second case the woman had been three days in labor, the external parts were œdematous and the head of the child was impacted in the cavity of the pelvis; all labor pains had ceased for ten hours. Owing to the narrowness of the pelvis nothing could be done with the forceps, and as there was every sign that the child was dead and the woman's case not allowing of delay, craniotomy was performed. The woman did well.

In the third case hand presentation labor had commenced forty-eight hours previous to admission; the hand was presenting through the vagina which was hot and swollen; all labor pain had ceased for twelve hours previously; a very careful attempt to reach the feet was made, but failed on account of the rigid contraction of the uterus. The bulk of the child was, therefore, reduced by removing the brains after which the extraction of the fœtus, though difficult, was attained by turning. The woman was in the state of powerless labor on admission, and the case almost hopeless from the first. Death followed in about two hours.

In the last case (first confinement) labor had commenced over three days before admission, and all labor pains had ceased for ten hours, pulse 144, the skin hot and dry, the labiæ were much swollen and the parts were hot and inflamed. On making examination, the head was found impacted in the upper outlet and unable to enter the cavity of the pelvis, the lateral diameter of which was less three inches; craniotomy was performed without delay, as there was no chance for the woman otherwise; the extraction was rendered somewhat difficult owing to the parts giving way under putrefaction. The woman made a good recovery, but a vesico vaginal fistula afterwards formed from sloughing of the vagina with which she left the hospital, promising to return to have it operated upon, but she has not yet appeared.

8. Two new latrines, one for males and the other for females, were completed about the beginning of the year. They are very small, each having only two stalls. The dry-earth system of conservancy is carried out in them.

CHINGLEPUT,
13h May 1875.

(Signed) E. A. TRIMNELL,
Zillah Surgeon.

APPENDIX F.

No. 6,369.

PROCEEDINGS OF THE BOARD OF REVENUE, dated 8th September 1868.

Read Government Order, dated 24th September 1862, No. 2,080, communicating Despatch of the Secretary of State, dated 9th July 1862, regarding sale of Waste Land and the redemption of Land Revenue, and directing the Board to report, after careful and deliberate consideration, on the applicability of the Permanent Settlement to the territories under the Madras Presidency.

1. The interval which has elapsed since the Secretary of State's Despatch was communicated to the Board of Revenue, has been characterised by peculiarities which rendered it advisable to defer a consideration of the very important subject to which it relates.

2. The American war and the series of more or less unfavorable seasons with which the Presidency has been afflicted rendered it difficult to form an accurated judgment of the suitability of the revised assessments, which, moreover, have, except in two partial instances, been but recently introduced in three districts.

3. As yet, therefore, the Board's report must be of a general character.

4. The question of the duration of the assessment in this Presidency had, prior to the receipt of the Despatch, received a certain degree of consideration, in connection with the settlement in progress, and it will be convenient briefly to notice what turn the discussion took.

5. In the Minute originating the survey of the Presidency and the revision of the assessment the Government proposed that the assessment of each field should be fixed in terms of grain, commutable, into money at prices fixed septennially or decennially on the principle of the English Tithe commutation. The grain assessment was to be unalterable for 50 years.

Ext. Mins. of Cons., 14th August 1855, No. 951.

6. The Home Government entertained "great doubts of the expediency" of this arrangement and preferred a moderate assessment, unalterable for a term of 30 years, and then subject to re-adjustment, both as to the grain assessment and the rate of its conversion into money.

Ext. Mins. of Cons., 14th August 1855, No. 951.

7. The question was discussed with the Board of Revenue and the Director of Settlement, and the Government finally directed that "it should be distinctly notified" that "the assessment would be revised after fifty years, if then deemed expedient."

Ext. Mins. of Cons., 14th August 1855, No. 951.

8. The Secretary of State (Lord Stanley) in reviewing the correspondence, reiterated his preference for a moderate assessment for thirty years.

Ext. Mins. of Cons., 14th August 1855, No. 951.

9. Nothing further passed on the subject until 1861, when the Supreme Government forwarded to the Government Colonel Baird Smith's report on the Famine in Bengal, and requested their opinion on the expediency of introducing the Permanent Settlement in Madras.

10. The Government were unanimous in opposing the introduction of the Penmanent *Zemindary* Settlement. His Excellency the Governor (Sir W. T. Denison) advocated the imposition of a permanent grain rent, reserving to the Government the power of periodically determining its money value, if circumstances should render it expedient to do so.

Ext. Mins. of Cons., 14th August 1855, No. 951.

11. The Members of Council (The Honourable E. Maltby and Sir T. Pycroft) advocated the "Ryotwary" principle of a money assessment, based on a certain portion of the supplus produce commuted into money at a fair rate and fixed in perpetuity.

12. These papers were sent home with Minutes recorded by Lord Canning, Sir B. Frere, Mr. Laing, and Mr. Beadon, in favour of a permanent settlement.

13. Mr. Beadon proposed that in all cases where the waste land of a village or district did not exceed one-third of the culturable area, a permanent settlement should at once be introduced.

14. Mr. Laing went fully into the subject in its various bearings, and came to the same conclusion. He began "by setting aside any idea of a grain settlement as a general measure. There is no grain," he said, "which like wheat in England, affords a tolerably uniform and accurate measure of the value of 'money' as measured in 'commodities.' Wheat does so in England very imperfectly, for a thousand different causes affect the range of price over a long period, as well as the mere supply of the precious metals. But in India one district consumes wheat, another rice, another dholl or some of the many forms of pulse, of which we hardly know the names; and the accidents of a wet or dry season, the want of communications throughout such a vast country, and other circumstances, cause enormous fluctuations, often of hundreds per cent. in the market price of grain between one year or district and another." Rejecting, therefore, a grain settlement as utterly failing in any form "to give that security which is the great object of having a settlement "at all," Mr. Laing proceeded to discuss the relative advantages of a fixed money assessment for a long term or in perpetuity. He believed that the tendency of rent in India is towards rapid rise, "and that if our dominion lasts for twenty years, the value "of land, the efficiency of labour, the saleable produce per acre, everything in short that "constitutes the natural rate of rent, will have more than doubled," while on the other hand, the money rate of wages and of money commodities "will have risen, so that the "necessary expenditure of the State will have increased." He further pointed out that in Bengal the permanent settlement had not yet made up by the increase of indirect taxation for the loss of land revenue, the taxation per head in Bengal being only 4*s.* 9*d.*, while in Madras it is 5*s.* 4*d.* Moreover, the revenue of Madras is increasing more rapidly than that of Bengal, its land revenue having in five years risen from £3,380,000 to £4,105,000 from extension of cultivation; while in Bengal there has been no corresponding advance, although the extension of cultivation and improvement in the value of land has been probably quite as great. "As a mere money question, therefore," Mr. Laing though "it is almost certain that by retaining the position of landlords of a rapidly improving estate, we should find ourselves richer twenty or thirty years hence, than if we give up 'rent' for 'free duty.'" Mr. Laing further considered that in a good many cases, the position of the actual cultivator might be better under a liberal landlord like the Government, giving long leases on moderate terms, than under an intermediate landlord, and he admitted that a permanent settlement is attended with difficulties as to the relative position of the Zemindary and Ryot. But notwithstanding all these objections, Mr. Laing was "favorable to the general principle of permanent assessment."

	s.	*d.*
BENGAL.		
Land...	2	0
Other taxes ...	2	9
	4	9
MADRAS.		
Land...	3	7
Other taxes ...	1	9
	5	4

15. He expressed himself thus:—"We do not exist as a Government merely to get the largest revenue we can out of the country, or even to keep the mass of the people in a state of uniform dead level, though it should be a tolerable happy and contended one, as a peasant tenantry under a paternal Government.

"If we give a permanent settlement, as Mr. Beadon proposes, we lay the foundation for a state of society, not perhaps so easily managed, but far more varied and richer in elements of civilization and progress. We shall have gradations of society from the Native nobleman of large territorial possessions down through the country gentleman of landed estate, to the independent yeoman, the small peasant proprietor, the large tenant with skill and capital on a long lease, the small tenant on a lease, the tenant-at-will, and the day labourer.

"In some districts one class will preponderate, in others a different one; and, on the whole, I do not doubt that, although there may be more hardships, inequalities, and colli-

sions, there will be more life, activity, and progress, than there ever could be where the Government was all in all.

"If the Crown in England had kept the fee-simple of all lands forfeited by successive Civil war or seized from the Church, there might have been a revenue which have gone far to carry on the Government without taxes, but would England ever have been the country it is?

"If we have any business at all in the East, it is to try and found something better than the old approved pattern of oriental despotisms, and to give India the chance, at least of becoming a great, independent, and intelligent community.

"Nor do I see any reason to fear the effect on revenue.

"It may be true that we shall not get so much revenue as if we had kept the increase of rent in our own hands, at any rate for the next twenty or thirty years, while it is almost certain to be rapidly increasing.

"But I have no fear of our being able to get revenue enough, provided certain conditions are observed in regard to our land settlement, and I am by no means sure that it is desirable that a Government should appropriate a larger share of the income of a country, or get money more easily than is really essential to meet the proper objects of a Government.

"The conditions I look to as essential in a permanent settlement are:—

"First.—That we should not throw away the culturable, but uncultivated lands.

"Second.—That we should provide for the land bearing its fair share of local burdens."

16. The subject of a permanent settlement was next fully discussed in the Despatch of the Home Government under consideration, paragraphs 41 to 47.

17. It is there said that "Her Majesty's Government entertain no doubt of the Political advantages which would attend a permanent settlement. The security, and, it may almost be said, the absolute creation of property in the soil which will flow from the limitation in perpetuity of the demands of the State on the owners of land, cannot fail to stimulate or confirm their sentiments of attachment and loyalty to the Government, by whom so great a boon has been conceded, and on whose existence its permanency will depend." It is also most desirable that facilities should be given for the gradual growth of a middle class connected with the land, without dispossessing the present proprietors and occupiers. It is believed that among the latter may be found many men of great intelligence, public spirit, and social influence, although individually in comparative poverty. To give to the intelligent, the thrifty, and the enterprising, the means of improving their conditions, by opening to them the opportunity of exercising these qualities, can be best accomplished by limiting the public demand on their lands. When such men acquire property, and find themselves in a thriving condition, they are certain to be well affected towards the Government under which they live. It is on the contentment of the agricultural classes, who form the great bulk of the population, that the security of the Government mainly depends. If they are prosperous, any casual outbreak on the part of other classes or bodies of men is much less likely to become an element of danger, and the Military force and its consequent expense may be regulated accordingly.

18. The Despatch then goes on to notice the main objections urged by the opponents of permanent settlements, namely, the loss of all future augmentation of income from land, wherewith to defray the increased cost of administration consequent on advancing civilization, and to meet any future depreciation of the value of the precious metals. As to the first objection, the Home Government point out than when once the assessment has been carefully revised, "any increase consequent on the natural progress of society will in all probability take place but slowly, and reach no great amount until after a considerable interval," and they further bring forward the fact that "in all the revisions of settlement which have taken place of late years the tendency has been towards a reduction in the rates of assessment and that such revisions, although occurring at intervals of thirty years, involve the occupation of much valuable time, are harassing, vexatious and perhaps even oppressive to the people, and, as the time for them approaches, induce deterioration of cultivation with the view of evading a true estimate of the value of the land.

19. The second objection, namely, the apprehension of a possible fall in the relative value of money, "though deserving of consideration" was not considered by "Her Majesty's Government to be of sufficient moment to influence their judgment to any material extent in disposing of this important question."

20. Finally, the Despatch says, "after the most careful review of all these considerations, Her Majesty's Government are of opinion that the advantages which may reasonably be expected to accrue not only to those immediately connected with the land but to the community generally, are sufficiently great to justify them in incurring the risk of some prospective loss of Land Revenue in order to attain them, and that a settlement in perpetuity in all districts in which the conditions absolutely required as preliminary to such a measure are or may hereafter be fulfilled, is a measure dictated by sound policy, and calculated to accelerate the development of the resources of India, and to ensure, in the highest decree, the welfare and contentment of all classes of Her Majesty's subjects in that country."

21. As regards the Ryotwary districts of Madras, the Home Government referred to the revision of assessment now in progress, and decided that "as districts are gradually brought under the revised assessment and when there is reason to believe that the Land Revenue has not only reached its probable limit, but that it is equitably distributed over the lands affected by it," the permanent settlement should be carried out.

22 It is hence clear that the settled policy of Her Majesty's Government is to give Madras a settlement in perpetuity as regards both grain produce and money values

23 It is not absolutely certain from the terms of the Despatch, whether this Settlement is to be a Zemindary one or not.

24 In the first place, therefore, the objections to a Zemindary Settlement in the present circumstances of the Madras Presidency must be considered. These are:—

First—The serious loss of revenue involved The experience of this Presidency shows that besides making over to the Zemindar all the cultivable waste, a deduction of not less than 20 per cent must be made from the actual revenue, of his sum, and that of his ryots, become only a question of time. The loss which this system, as compared with "Ryotwary" (the most ancient and widely extended form of tenure in the Presidency,) would entail, is best exemplified by supposing its introduction in (say) Fusly 1270 (A D, 1860-61). In that year the cultivated area was 14,670,000 Acres, assessed at £2,990,000. In Fusly 1271 (A D., 1861-62,) the cultivated area had increased to 15,120,000 Acres, assessed at £3,114,400. Now if in the first of these years the Zemindary system had been introduced, the Land Revenue would have been fixed in perpetuity at £2,392,000, and this would have been the maximum revenue *for ever*, as the whole of the waste would have been relinquished to the Zemindar. Under the Ryotwar system, on the other hand, the revenue in the following year was £3,114,000, the occupied area having increased by 7,50,000 Acres. Hence the loss to the State in this one year alone, by the introduction of the Zemindary system would have been £722,400 The results of the Zemindary and Ryotwary systems is given in the margin for a series of ten years, and it will be seen that if the former system had been introduced in the first year of the series the aggregate loss to the State would have been £11,866,000 It may be said that this calculation makes no allowance for the possible reduction of establishments Any material reduction of these is doubtful, but the charges on this account are only 10 per cent. on the revenue, and if it be supposed that a reduction of one-half be practicable, which is certainly an extreme assumption, the loss in the ten years would still have exceeded nine millions sterling.

Fushes.	Actual Ryotwar Collection. £.	Zemindary Revenue at four fifths of Fusly 1267. £.
1267..	3,695,000	2,956,000
1268..	4,105,000	2,956,000
1269..	4,081,000	2,956,000
1270 .	4,002,000	2,956,000
1271..	4,121,000	2,956,000
1272..	4,284,000	2,956,000
1273..	4,388,000	2,956,000
1274..	4,232,000	2,956,000
1275.	4,205,000	2,956,000
1276..	4,369,000	2,956,000
	41,426,000	29,560,000
Loss by Zemindary Settlement		£11,866,000

It cannot be gainsaid that the financial position of the Presidency is not such as to admit of so large a present sacrifice of revenue; and if it were, it would be matter for consideration, whether in the present consideration of the country and people the revenue abandoned might not be otherwise applied with greater advantage. Even if a Zemindary tenure had been introduced in 1866-67, the loss would have been £870,000. The marginal abstract gives the highest revenue in any of the last ten years from other sources of revenue, and it will be seen what an opportunity of relieving the country from taxation such a sum would have afforded. If applied to works for the improvement of the country, it would have doubled the amount at the disposal of the Government.

		£
Income Tax	1862-63..	215,695
Customs,	1859-60..	278,443
Abkarry,	1866-67..	479,498
Salt,	1866-67..	1,158,678
Stamps,	1866-67..	805,664

Second.—It would be matter of extreme difficulty to determine, with any pretension to justice, who should be the favored individuals to be raised to the position of Zamindars. There is no longer any class possessing claims to such pre-eminence over their fellow land-holders. The plan of selling the right has been tried in this Presidency and signally failed. The creation of a class like the landed Aristocracy of England is the work of time and favouring circumstances. In a few instances in Madras, the descendants of the old proprietors of large estates might be found, who might fill the office of Zemindar with some credit; but even these would have to commence their career, with borrowed capital, a course that generally ends in the impoverishment of the ryots and the ruin of the Zemindar. But in the great majority of cases, the Zemindars would be men to whom their privileges, duties, position, and obligations would be novelties.

Third.—The measure would undoubtedly be most unpopular with the great body of the ryots. No doubt in the ancient Zemindaries still in existence, there is much of feudal regard for the Zemindar, but throughout the country generally, this feeling has long since died out; it could not indeed survive its object. *Now* the ryots, and there are two-and-a-quarter millions of them, regard their tenure direct from the Government as a privilege of the highest value, and would assuredly view with aversion the intervention of a middleman. In the recent arrangements for severing the State from its connection with the religious institutions of the people, it became necessary in some cases to make over to the custodians of the Institutions, lands occupied by ryots. The latter were secure in the possession of their lands at the rates of assessment which they paid to Government, and in fact merely exchanged the Government as their landlord for Pagoda and Mosque Trustees; yet the change was most unwelcome.

Fourth.—The political advantages pointed out in the Despatch would not be attained here for many years to come, and from the peaceful character of the people are hardly of the same consequence as in the Northern Provinces. A Mushroom Zemindar would have as much influence in his neighbourhood as a "Cotton Lord" among the feudal Aristocracy of England. The quiet that reigned throughout the Presidency in the troubled times of 1857-58, shows how little cause for apprehension exists so long as just and efficient administration are afforded; and if safety is our object, would almost suggest that it is more prudent to leave the people as they are without leaders or the elements of cohesion. With a martial, turbulent population, the creation of a limited influential class whose interests can be made identical with order and loyalty is a source of security; but with a peaceable and industrious people, the wiser policy is to conciliate the masses.

Fifth.—The position of these Zemindars can only be that of farmers of the revenue. The ryot has an indefeasible right to the land he occupies, on the sole condition of regularly paying the fixed assessment. This assessment the Zemindar cannot raise, though he may require an additional payment for improvements effected with his own capital. Over the waste his rights are larger, but, as a general rule, this land is far inferior to that already occupied, and can only be reclaimed as population increases. The Zemindar hence has not much incentive to improve his estate, and cannot even let his land to the best tenant procurable unless it be waste. This anomalous position, landlord in name, but in reality merely the Collector or farmer of the Government Land-tax, has no doubt contributed largely to our Zemindars, not being, as a rule, improving landlords, but no remedy can be applied without infringing the rights of the ryots.

25. Various other reasons, such as the impossibility of protecting the ryots from oppression, (for the tedious and costly process of a law suit is practically no protection to the ryot), difficulties and complications in respect to the preservations of forests, the extension and improvement of irrigation, might be adduced to show, that the present condition of the country and people, are adverse to the introduction of the Zemindary system generally.

26. The only district which can at present be said to fulfil in any degree the requirements mentioned by the Secretary of State as essential preliminaries to the introduction of the permanent settlement, is Tanjore. The uncultivated arable waste is only about 100,000 acres, assessed at about £16,000, and the assessment is on the whole fairly apportioned. But while fulfilling these requirements, Tanjore presents peculiar obstacles to the introduction of a Zemindary settlement. These are its Mirassy tenure and its great irrigation works. The Mirassidars are the owners of the waste, and, in fact, essentially the proprietors of the soil. The Zemindar, therefore, would be cut off from the exercise of every landlord's privilege in regard even to waste, and would be no more than the hereditary Collector of the Land Tax. His sole emoluments would be the per-centage on the revenue allowed to him by the Government. He would, in fact, simply occupy the place of the Tahsildar, and the Government would be collecting its revenue at a cost of 20 instead of 5 per cent. The "feeling of private property in the soil" to which the Secretary of State alludes as characteristic of Tanjore, will only make the Mirassidars less tolerant of the elevation of a few of their body or of strangers, to the position of Zemindars or Landlords over them. But the most cogent objection is derived from the irrigation works of the district. It is on these that the prosperity of Tanjore depends, and they are of a character in magnitude and number combined, as yet unknown in any other district. It would be quite impossible for the Government to surrender annicut on which the irrigation of a Province, possessing a population of 1,731,619, and in paying an irrigation revenue of £852,459, to private keeping, or to entrust the care of the river embankments to individuals. The irrigation of Tanjore is, moreover, dependent on rivers rising far beyond the district, and none but the Government can exercise any control over them, so as to ensure its proper share of water to Tanjore. The litigation regarding the supply of irrigation to the different villages would be endless, were the country parcelled out into Zemindaries. The district is now peaceful and prosperous, it yields a large and certain revenue, and the people seek no change. It would clearly be imprudent in the extreme to incur the risk inevitable from so radical a change of tenure and administration.

27. If then the "Permanent Settlement" alluded to be a Zemindary Settlement, similar to that prevailing in Bengal, the Board would, for the reasons above stated, earnestly deprecate its introduction into the Madras Presidency.

28. But there is another measure which is also a "Permanent Settlement," and may be the mode of settlement contemplated by the Secretary of State, which can be introduced with greater advantages, and fewer risks and difficulties than the Zemindary system. It is a settlement in perpetuity on the basis of a peasant proprietorship. Such a settlement would accord exactly with the existing and prescriptive tenure of the land, and would in fact be simply carrying out the Ryotwary system as originally introduced, and recognizing the ryot as Zemindar of his estate.

29. That this is the real position of the Madras Ryot may be seen from the description of Ryotwary tenure given in the Administration Report of 1855-56, and presented to Parliament in 1857. "Under "the Ryotwary system, every registered holder of land is "recognized as its proprietor and pays direct to Govern- "ment. He is at liberty to sub-let his property, or to "transfer it by gift, sale, or mortgage. He cannot be "ejected by Government so long as he pays the fixed "assessment." On another occasion, in 1857, the Government described this feature of the tenure in the following terms:—"The proprietary right "of a ryot is perfect, and as long as he pays the fixed assessment on his land, he can be

Returns showing under what tenures and subject to what Land-tax, lands are held under the several Presidencies of India. (Mr. William Ewart,) ordered by the House of Commons, to be printed, 22nd June 1847.

"ousted by no one: there is no principle of Ryotwary management more fixed or better "known than this, and Government deny that any right can be more strong." When to this it is added that a Ryotwary Estate is heritable property, and that even when the Ryot fails to pay his assessment, the Government have no power of ejecting him or resuming his land, but are bound by law to sell it at public auction and hand over to him any surplus over and above the assessment; there can be no doubt that subject to the one condition of paying the Land Tax, the ryot is really now the proprietor of the soil, and not a mere tenant.

30. The settlement of the Land Revenue in perpetuity on the Ryotwar principle would thus be strictly consistent with the actual position of the great mass of the land-holders, and would be free from the difficulties attendant on the creation of a new class of Zemindars.

31. The fact of proprietorship necessarily implies a limit to the assessment or the demands of Government, in the shape of revenue or Land Tax. In the earliest Code of Hindu Law (the Institutes of Menu) the King's right is asserted to *one-half* of buried treasure and precious minerals, because "he is the lord paramount of the soil," but he is declared to be entitled to only "an eighth part, a sixth or a twelfth" of grain "according to the difference of the soil and the labour necessary to cultivate it," a maximum of a fourth being fixed for times of urgent necessity, as war or invasion. Here it is seen that from the earliest times there was a limit to the demand of the State. Under the Mahomedan Government also, one-third of the produce is named in the Institutes of Timur as the share of the Crown, and a Firman of Aurungzeeb's declares that it shall never exceed one-half. Under our own Government, Colonel Reade and Sir Thomas Munro were the introducers of the Ryotwary settlement, and that a limit to the assessment was an essential characteristic of it, is clearly shown by their writings and acts. When settling the Salem district on this principle in 1796, Colonel Reade issued a proclamation to the ryots from which the following is an extract:—"The Putkut Nellum" (or holding) being measured and valued, the assessment of every individual field in it, when at the full rate, is *fixed for ever*, that is to say, the Government is *never* to require more or receive less, nor you to pay less or more than the present rate" save for new irrigation, * * * * you may rent out lands which you may raise in value by tillage and manure, at rates greatly exceeding the Circar rates, * * *while you will continue to pay the fixed rates to the Circar for ever.*" Sir Thomas Munro in his instructions to Collectors in 1802, writes, "When a country has been surveyed, the individual (ryotwary) supersede both the village and district settlement. The rent of every field *being fixed*, each cultivator takes or rejects what he pleases." In 1806, he says of the ryot that "*he cannot be called upon for more * * * he knows the utmost limit of his rent not only for the present but for every succeeding year, for it cannot be raised.*" In 1818 the Board of Revenue defined ryotwary as "*a permanent maximum rent fixed* on each field." As a matter of fact, no assessment has been generally raised, and indeed it may be said that until the question was raised on the institution of the Survey and Settlement now in progress, the general and unhesitating belief was that the assessment represented the maximum demand of the State.

32. The settlement in perpetuity on the ryotwary principle involves far less risk of loss to the State, than the Zemindary or any other system. Practically it may be said to involve no risk, because the waste as reclaimed pays assessment, and because of the increased revenue which must result from the greater security of tenure. The following table gives quinquennial averages of the Land Revenue of Madras for the last thirty years from Fusly 1247 (A. D. 1837-38) to Fusly 1276 (A. D. 1866-67), both inclusive.

First period	... .	£ 3,240,000
Second ,,	.. ..	,, 3,336,000
Third ,,	... ...	,, 3,570,000
Fourth ,,	.. ..	,, 4,000,000
Fifth ,,	... ...	,, 4,001,000
Sixth ,,	.. ..	,, 4,300,000

33. It will be seen from this that in thirty years the Land Revenue has increased by more than a million sterling, and the *gross* revenue for the same period from Land, Excise, Salt, Customs, etc., has been equally satisfactory, as the following averages show:—

First period	... ...	£ 4,530,000
Second „	... ...	„ 4,540,000
Third „	... ...	„ 4,650,000
Fourth „	... ...	„ 4,650,000
Fifth „	... ...	„ 5,520,000
Sixth „	... ...	„ 6,302,000

Thus in thirty years the revenue has increased by nearly two millions sterling.

34. But the Presidency has other resources. Under the Zemindary tenure of Bengal the whole country has been made over to Zemindars on a rental unchangeable for ever. Under the village system of the North-West Provinces, the whole waste is made over to the village proprietors for a term of thirty years, thus precluding any increase of assessment until that period expires. In Bombay the assessments have been very greatly reduced, for a term of thirty years, in the expectation that they may then be raised, though whether such a measure will be politically safe or practicable remains to be seen. In Madras, on the other hand, the State takes 50 per cent. of the net produce of the land now; the whole waste is reserved and every acre as reclaimed pays its assessment, and as there are about a million acres of waste, there is an ample reserve against future contingencies.

35. The last census shows that about three-fourths of the population of the Presidency are agricultural, and a measure which, like a settlement in perpetuity, directly and materially improves the condition of this large section of the community, and increases their ability to consume taxable commodities has a proportionate influence on the revenue from all sources. The degree in which reliance may be placed on the increase of the indirect taxes, consequent on the improving condition of the people, is best evidenced by the experience of past years. The following table gives the revenue from the three chief sources, other than land during the last ten years.

	Salt.	Stamps.	Abkarry.
	£	£	£
Fusly 1267 (A. D. 1857-58)	570,000	75,600	274,000
„ 1268	600,300	81,300	282,000
„ 1269	654,000	85,960	297,000
„ 1270	730,000	179,000	308,000
„ 1271	870,000	274,000	342,000
„ 1272	920,000	211,000	353,000
„ 1273	947,000	240,000	405,000
„ 1274	991,000	276,000	399,000
„ 1275	1,029,000	315,000	417,000
„ 1276	1,158,000	305,000	479,000

36. It will be seen from this that in the ten years from 1857-58 to 1866-67, the revenue from Salt and Excise has doubled and that from Stamps has quadrupled.

37. There still remains the means of recruiting the finances suggested by the Honourable Mr. Lang, namely, throwing on the people charges of a Municipal and Local character hitherto devolving on the State. Municipal rates are levied in all the large towns; schools are supported in many cases by rates; the maintenance of Civil Dispensaries is thrown on the people.

38. These considerations show that a Ryotwary settlement in perpetuity is financially safe, as the revenue is largely and steadily increasing, and there are further large resources available to the State for future exigencies.

39. A Ryotwary Settlement, moreover, is free from the difficulties attending a Zemindary Settlement, in respect to works of Irrigation. Under the Ryotwary system the Government are perfectly free, either directly or by the agency of public companies, to carry out improvements and extensions of Irrigation works, and to realize a revenue from them. In every district additional revenue is now being realized as irrigation is extended. The most notable instances of the perfect compatibility of a ryotwary settlement in perpetuity, with this most essential condition, are afforded in the Godavery and Kurnool districts. In the former the Government are now levying a water-rate of eight shillings per acre on every acre, irrigated year by year from the anicut works, and as the irrigated area extends, so does the water-rate increase. In Kurnool, while the Government levy the Land Tax a private company realises a water-rate of twelve shillings per acre irrigated from their works. Hence no apprehension need be entertained of any impediment to the improvement of the country being offered by a Ryotwary settlement. Under a Zemindary settlement the case is otherwise.

40. There are other considerations which merit attention. Foremost among these is the equity of placing the people of India as much as possible in an equal condition. The Madras assessments have been admitted by the highest authority to be heavier than in other parts of India. The financial position of the Empire will not admit of their being materially reduced, but the boon of a real and full proprietorship in their land may reasonably be conceded as some equivalent. A large portion of the Madras Presidency is already under a perpetual settlement. The area under Zemindary tenure is considerable, the Inam lands now being settled in perpetuity exceed six million acres. The Coffee lands of Wynaad, the Neilgherries, Shervaroys, ect., are assessed in perpetuity, and unassessed waste is being sold in freehold at very moderate prices. It is inequitable that to the ryot alone, paying half the net produce of his land as Land Tax, security of tenure should be denied. The great value attached by the people to fixity of the Government demand on their lands is evidenced by the high prices which Inam lands bear in the market, thirty and even forty years' purchase being not infrequent, while assessed land generally realizes from eight to ten years. The reason of this is obvious; the ryot is owner of his land in a very qualified and uncertain sense so long as Government retains the right of raising his assessment without his concurrence. It may, and doubtless will be, that the Government will exercise this right with prudence and forbearance, but the uncertainty necessarily lessens the value of the land and affects the ryot's relations with his sub-tenants. The ryot will naturally be debarred from freely investing his capital in the improvement of his estate, because its value is liable to deterioration whenever Government may order, or the public may apprehend, an enhancement of the assessment, and while deprived himself of a secure title, the ryot can give his sub-tenants no more than leases which must terminate or vary with his own, and must reserve the power of raising his rents, if and when Government raise their assessment. The growth of large estates and the creation of a class like the tenant farmers of England cannot but be impeded by such a policy.

41. And it must be remembered that the reservation of the right to raise the assessment, while thus mischievous in its tendency, *may* prove of little practical value. It is well known how tenaciously the people cling to their land, and how sensitive they are of interference with it. The agricultural population of the Presidency, numbers 18½ millions out of a total of 26½ millions, and the registered Ryots alone number about 3 millions. Any material fall in the value of money will be experienced all over the Presidency, and an enhancement of the Land Tax on this account will have to be carried out simultaneously throughout the country. It is matter for grave consideration whether such a measure affecting the interests of so large a class, altering the relations of property and disturbing rights which have sprung up in the interval, would be prudent or even practicable. And if, as must be admitted, the exercise of the power be attended with risk, it is surely impolitic to retain it, when its retention necessarily lessens the value of land, from which six-tenths of the revenue of the Presidency is derived.

Judging from the spirit of independence which the increasing intelligence and wealth of the people have already produced, it would be wise to remove this source of future disquietude, and concede what we may never be able to exercise.

42. Lastly, a Ryotwary Settlement is the necessary prelude to a Zemindary Settlement, should the future circumstances of the country render that tenure expedient.

Should Government hereafter decided on setting up a class of farmers and Collectors of the revenue, the protection of the ryot land-holders can only be ensured by fixing their payments. And, if circumstances do not indicate the expediency of creating a class of middlemen hereafter, the Government can foster the growth of a substantial body of ryot proprietors by reducing the Land Tax as circumstances permit. Thus a Ryot Settlement in perpetuity will in no way embarrass the Government, in adopting such measure as the progress of time might render necessary or advantageous.

43. For these reasons the Board would advocate a Ryotwar Settlement in perpetuity as most profitable for the State, and most advantageous for the people in their present condition; and think the steps might be taken, as the assessment of each district is revised. The revision of the Settlement is a most elaborate and careful operation, it occupies a special department for two and three years, it then undergoes close scrutiny from the Board of Revenue and Government, and finally receives what is practically a close revision when it is being introduced and applied. With such precautions it seems unnecessary, as well as undesirable, to withhold the pledge of perpetuity, especially as the Government has the power at any time of correcting any errors that may be brought to light. The apprehended existence of a few errors should not be permitted to deprive the people for years of the great advantage of a permanent Settlement of the Land Tax. The fact, that the revised Settlement will be for ever, the maximum demand on the land, will add to its value, will encourage the ryots to invest their capital in improving it, and give stability to the most important source of our revenue. In the portion of the South Arcot district, where the assessment was revised in 1861-62, the area of land occupied has risen steadily from 102,000 to 130,000 Acres. In Trichinopoly, where the new settlement was introduced in 1864-65, the occupied area has increased from 717,000 to 931,000 Acres. In the Godavery, there was a falling off in 1866-67 as compared with 1865-66, owing to the enhancement of the water rate. The same was the case in the Kistna district from the same cause. In Kurnool there was an increase. There is nothing in the circumstances attending the slight decrease in the Godavery and Kistna to throw doubts on the general accuracy of the land assessment. The enhancement of the water-rate had the effect of inducing the ryots to contract their holdings, and concentrate their means on a smaller extent of land. The settlement in perpetuity will be no more than determining that land now taxed at 3 and 4 Rupees per Acre, or whatever the rate may be, will never be taxed higher. The water is distinct and can be varied at the pleasure of Government without in any way affecting the Land Tax.

(A true Extract.)

(Signed) A. MACGREGOR,
Acting Secretary.

(True Copy.)

(Signed) J. T. MAYNE,
First Assistant.

INSCRIPTIONS FOUND AT CONJEVERAM.

In the 10th year of the reign of Rajendra Cholan of Kuppakesari Varma family (who had sangu for music whose mind was as large as the sea, born of noble parents who had bound up 21 devis, devoted to Bharata and Rama whose locks were long and beautiful, who protected Jeya singu, who ruled over mountains in all the 8 directions and over the

whole of the dominions of Vikramarka, who had subdued Vikramarka the king of Muttra and Madani and of lunar race, who conquered king of Kosalai, who governed it and gained much reputation, who drove Govinda Chandan from Lada countries who drove the king of Bengal over the sea and who seized the country of Jalam beyond the sea and seized Uthukkadu Kottam in Tondamandalam) the people of Conjeveram do hereby declare.

At big Conjeveram to the Terukka, Kadu Iswarana (திருச்சாணக்காடுதேவன்,) the gold we have given is 105 coins, called (கல்துலா) Kalthulai, for worship we promise 2 kalams of paddy with the markal called அறுமொழிதேவன், which we bind ourselves to deliver at the Pagoda every year undergoing all expenses of carrying and without considering what loss we may have sustained by bad crop or chaffs; should it fall into arrears we shall pay the servant who may be sent to serve notice upon us.

(Signed) VIVAYAGAN.

In the same reign, on the same date, the people of Teruvural Town of Purisai Nadu of Mannia Kottam of Tondamandalam, give 15 coins of gold called கல்லால்துலா and promise an annual grant of 2 kalams of paddy to be delivered within the precincts of the Pagoda likewise for the people of the town of Teruvural.

(Signed) KALAKALAN.

In the same reign, on the same date, the people of the village of Singanur of Yeyer Nadu of Yeyar kottam of Tondamandalam, give 105 coins called கல்லால்துலா and 2 kalams of paddy, and we shall deliver the latter annually within the precincts of the Pagoda. In default, we shall pay for the expenses of the servant employed to serve notice.

(Signed) KALINGAYEN.

In the same year, of the same reign, on the same date, the people of Uttama Cholamangalam village of Uttukkadu Nadu of Uttankattu kottam of Tondamandalam, give 105 coins of weight of கல்லால்துலா and 2 kallams of paddy to be delivered within the precincts of the Pagoda, subject to the above conditions.

(Signed) NALAYIRAN.

In the same year, of the same reign, on the same date, the people of Kanur of Manniar kottam of Tondamandalam, do hereby give 105 coins of gold கல்லால்துலா and promise to give 2 kalams of paddy to be delivered within the limits of the Pagoda subject to above conditions as long as the sun and the moon endure.

(Signed) VENGAVAN,
THANIAN,
MALAYAM.

In the 13th year of the same reign, the people of Orikei of Káliyúr Nádu of Káliyúr kottam of Tondamandalam, do hereby make a grant to the திருக்காகண்கார்தேவர் for mid-night worship of 15 gold coins.

The people of Taniampandal of Kallathur kottam, do hereby make a grant of land near Madrantakam, the produce whereof, viz., 17 kalams and 3 markals exclusive of all damages, chaff and dust and of carriage hire, we shall deliver within the precincts of the Pagoda, in default, he who may be sent to demand the same shall be paid by us. We shall deliver the coins exactly, without diminution however incurred.

Those that design injury to these charities will incur the sin of having murdered a woman at the sacred waters of the Ganges. We will give paddy as long as the sun and the moon shall endure.

Translation of a Telugu inscription on the inner walls in the Vararayan's Temple.

May blessings attend. The permanent residence of goddess prosperity, king of kings, master of kings, master of the three sides, the worshipper of Siva and Vistnu, he who is dreaded by the owners of the 8 directions, he who is not false to profession, the master of the eastern, southern and western seas, the proprietor of 1,000 elephants, the great warrior, *Srikristnadeva maha Raja* went out from Vijianagram on an excursion to conquer territories on the east and seized the fort of Udayaghiri, captured Ravutharayen the chief of that place, captured simultaneously the hill forts such as Thonghi, Bellamconda, Nagajrunmikonda and Punghitakatha Varam, took also Vinnikonda, Kontavide durgham and subdued alive persons such as Virachendra Rajudu, son of Prataparudra Gajapathi Raju, Naraharíraju son of Virubhadra, Mallikhan son of Uthandakhan, R. Kannial-Sathapathrudu, Pusapatirasi raju, Srinatha raju, Lutchmipathi raju, Patchimabala Chena dramaha puthrundu, all of whom lived on those hill forts. He (Kristnadévamahárája) also gave them refuge and engaged a palace on the low plains for them and caused a gift of his weight of gold to be made and then returned to Vijianagaram and was ruling there.

Besides, to conquer the western side, he went to Beswada and was governing there a while, there he conquered Kondapalli, seized alive such as Praharaju, Sara Chendramaharaju, Bothajanu Maharaju and Bijilikham, gave refuge to them, captured simultaneously, Ootrakonda, Orlakonda, Aruvapalli, Jellipalli, Kanthekonda, Kuppalu Vahi, Nallamkonda, Kamban Mettu, Kanakaghiri. He then went to Mannaraporur, planted a flag staff thereat and caused gifts of all kinds to be made. He then went to Rajamandri and caused gifts to be made by Terumal devammal the youngest of his wives, and returned to Vijianagram. In the 1488th year of the era of Salivahana, in the year Shathu, in the month of Pusheum, on the 7th day after the moon, on Wednesday, he went to Vistnu Canchi, worshipped Varadaraja, caused 1,000 pagodas to be given to the god as present, gilt the Punnikote Vimanam and gave over many villages such as Vishara, Teruppakkadalu, Uppanthángal, and Govindavadi with an income of 1,100 pagodas, the village of Pullur with an income of 400 pagodas; 960 pagodas to be distributed at the rate of 40 pagodas once in a fortnight for bathing the god and the rest to be disbursed in making 30 sweet fritters daily and lighting 50 lamps. These gifts were made with a view to their charities being carried out as long as the suft and the moon endure. A quarter of the sweet fritters must be given to the monastry of Sadagópajie.

1515 A. D.

Translations of the Jain Inscriptions in the Jain temple at திருப்பருத்திக்குன்றம்.

No I.—Prosperity.

Two devotees by name Vamana Charriar and Pushpasanah, disciples of Mallisana-muni were meditating under a tree called தகரம் (a species whose branches burn very readily and which travellers at night use as torches) which stands behind where the idol is placed. The Jain god presented himself before them and admitted them into his favor. They raised the present Jain temple and erected two resting places under the self-same tree for their priests within its precincts. For the worship of the Trilókanáda Swámi (rulers of the three worlds) of Jainakanchi, *i. e.*, Jain Conchi, *i. e.*, where Jain god appeared are granted as sarvamaniam 2,000 gulis of land which are situated in Teruparutti Kunram.

This charity is to continue for ever. He who interrupts it shall incur the sin of having murdered a brahmin, and a cow, on the bank of the Ganges. He who maintains the charity granted by another takes two fold advantages, *i. e.*, moral merit or virtue while the one that interrupts, loses the advantage of the charity done by himself. He who misappropriates to himself either what he himself has given once, or what another man has given for charity, shall be born as reptiles and worms for 16,000 years.

No. 2. In the year Thathu in the month of Pushea, *i. e.*, January, to the priests of the Jain and Budas, for the worship of their idols, is granted the village of Chennappa Gramam, a suburb of Musaravak.

That the charity may endure for ever this sculptural inscription is set up.

No. 3. In the 21st year of the reign of Kulothunga Cholan who is the ruler of Paudiam Madura, one Mondian Kilan worshipped the Jain idol and fervently prayed, when the god presented himself before him and asked him what he required; then the Mondian Kilan wished for nothing, but that the god should accept the grant of 20 Velis of land in the village of Ambi in Yekirkottam and 20 Velis in Teruparutti Kunram in Kaliyur kottam in the name of the priests of the temple, the same being intended for the worship of the idol and for other casual expenses.

No. 4. Let prosperity reign throughout the world. In the reign of Krishna Dava Mahárajah who was the master of the wide world, king of kings, master of kings, having the credit of being heroic in war, in the year 1440 of the era of Salivahana in the year Bahathania, in the month of Thanu, in the waving of the moon on the 7th day, on Sunday in the star of Pushia, to the priests of the temple of Teruparuthikuram, for the daily worship of the idol (here the stone is lost, inscription is defaced with the chisel perhaps the result of party-spirit) a house site of 200 feet wide situated on the east of Avayaupukkau's house site, on the south of the street, to the north of the river channel including the mound at the slope of the river, the trees, &c., forming three gulis on the whole, including also the wells, and 200 gulies flaced are sold, and this inscription is set forth to testify the sale; the ground is subject to no dispute and will involve no law-suit in the way of enjoyment, if there be any obstacle it shall be our duty to remove the same. You have the right of selling, mortgaging, giving away as gift, and giving away for charity.

We shall divide ⅛ of the net produced Arecanuts, ⅛ of the cocoanuts and withered trees, and ¼ of the Manavari, Nunja and Punja, giving ⅛, ¼ of the same respectively as Melvaram. To these terms we will be subject till the sun and the moon endure. The expenses of entertaining strangers of giving alms to the poor, of giving rice, the fees for the songsters and dancers, shall be our. We have sold these subject to the above conditions in presence of the goddess Ganges.

Herein follow the signatures of Avantha Veria Vaman, Kanthaipudapasan Ninganan Pavai Kumrankilan, Devathe Thedan, Kumna Mulurageel, Janakam Thodan, Kilan Nayinan, who wrote the inscription. (The first 4 lines are defaced with the chisel.)

No. 5. In the 45th year of the reign of Kulothunga Cholan, the following order for the distribution of water is issued to the village of திருப்பருத்திக்குன்றம் in Vippédu Nadu of Kaliyur Kottam. To the east of the lands which we have presented to the gishe-gods of Teru parithi kunram, to the west of the slope of the village, to the north of Manikkayan Vittam to the east of Singamedu, probably Savilimadu to the south of the Hill, *i. e.*, திருப்பருத்திக்குன்றம் a channel has been dug up; the water thereof shall be exclusively used for the Teruparithi kunram.

No. 6. In the year Thunthublei, in the month of Kartikai (November), in the moon's wane, on Friday, Srimaubukha Rojhen, son of Hariharaja has granted to the priests of Triloka Vallabhan (master of the 3 worlds) Trupparutti Nayanar, the whole village of Mahendra Mangalam, in the neighbourhood of Mamandur. The proceeds are to be used for the worship of the idol, and for the repairs of the temple. This inscription is set up in order that the charity may last as long as the sun and the moon endure.

A. D. 1462.

No. 7. In the 20th year of the reign of Kolathanga Cholan, a Jain brahmin by name Viavadukan who received the title of Teagu Samudrappattayer, whose liberality was as large as sea constructed this Mandapam for this Nayanar, *i. e.*, Jain god.

APPENDIX. H.

The following is a list of the 24 Kottams and Nádus into which the Tondeimandalam was found divided on its conquest by Adondei Chakravarti. The villages or nattams are omitted, as, in the list preserved in Conjeveram, only those occupied by the Right Hand castes are entered.

The first ten Kottams fall beyond the limits of the Chingleput District :—

1. Manavúr (near Karvétnagar)
2. Tirupati (North Arcot District)
3. Padúr (Do.)
4. Chandragiri (Do.)
5. Kunrapattiram (Do.)
6. Palakunram (Do.)
7. Vengunram (Do.)
8. Ilangádu (Do.)
9. Sirukarei (South Arcot District)
10. Kadikkai (North Arcot „)

PULAL KOTTAM.—In Saidapet and Ponnéri Taluqs.

Nádus.

Nayar,
Ambattúr,
Águdi,
Áttúr,
Egmore.

PULIYUR KOTTAM.—In Saidapet Taluq.

Nádus.

Kunrattúr,
Perúr,
Mángádu,
Amarúr,
Kóttúr.

PEIYUR KOTTAM.—In Ponnéri Taluq.

Nádus.

Vitpatti,
Sénúr,
Venkali,
Kanni.

IKKÁDU KOTTAM.—In Tiruvallúr Taluq.

Nádus.

Kakkalúr,
Kassi.

UTTUKÁDU KOTTAM.—In Conjeveram Taluq.

Nádus.

Paleiyúr,
Tamamanúr,
Kunram,
Nívalúr.

Senkádu Kottam.—In Srípcrumatúr Division of Conjeveram Taluq

Nádus.

Pennalúr,
Atigattúr.

Tamál Kottam.—In west of Conjeveram Taluq.

Nádus.

Karivídu,
Vadakareivallam.

Kaliyur Kottam.—In Conjeveram Taluq.

Nádus.

Kálıyúr,
Tıruppulivanam,
Virpédu,
Erıkfl,
Pávúr.

Eyir Kottam.—In Conjeveram Taluq.

Nádus.

Tandagu,
Mágarel,
Kónéri.

Kallattur Kottam.—In Chingleput Taluq.

Nádus.

Kurambarei,
Vallipuram,
Páttúr,
Nadunádu.

Amur Kottam.—In east of Chingleput Taluq.

Nádus.

Kumili,
Paduvúr.

Vuler Kottam.—In Maturantakam Taluq.

Nádus.

Olukarei,
Nenméli,
Máttúr.

I'tur Kottam.—In Madhurántakam Taluq.

Nádus.

Aramurangánádu.

Nádus.

Píreiyúr,
Paddanam.

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